Christian Life

SEPTEMBER • 1955

- SUNDAY SCHOOL:
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- COMMUNION WARE:
  Setting the Lord's Table
- PROJECTION SCREENS:
  Proper Screen Vital to Visuals

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Part Two:

LIFE and How It Began

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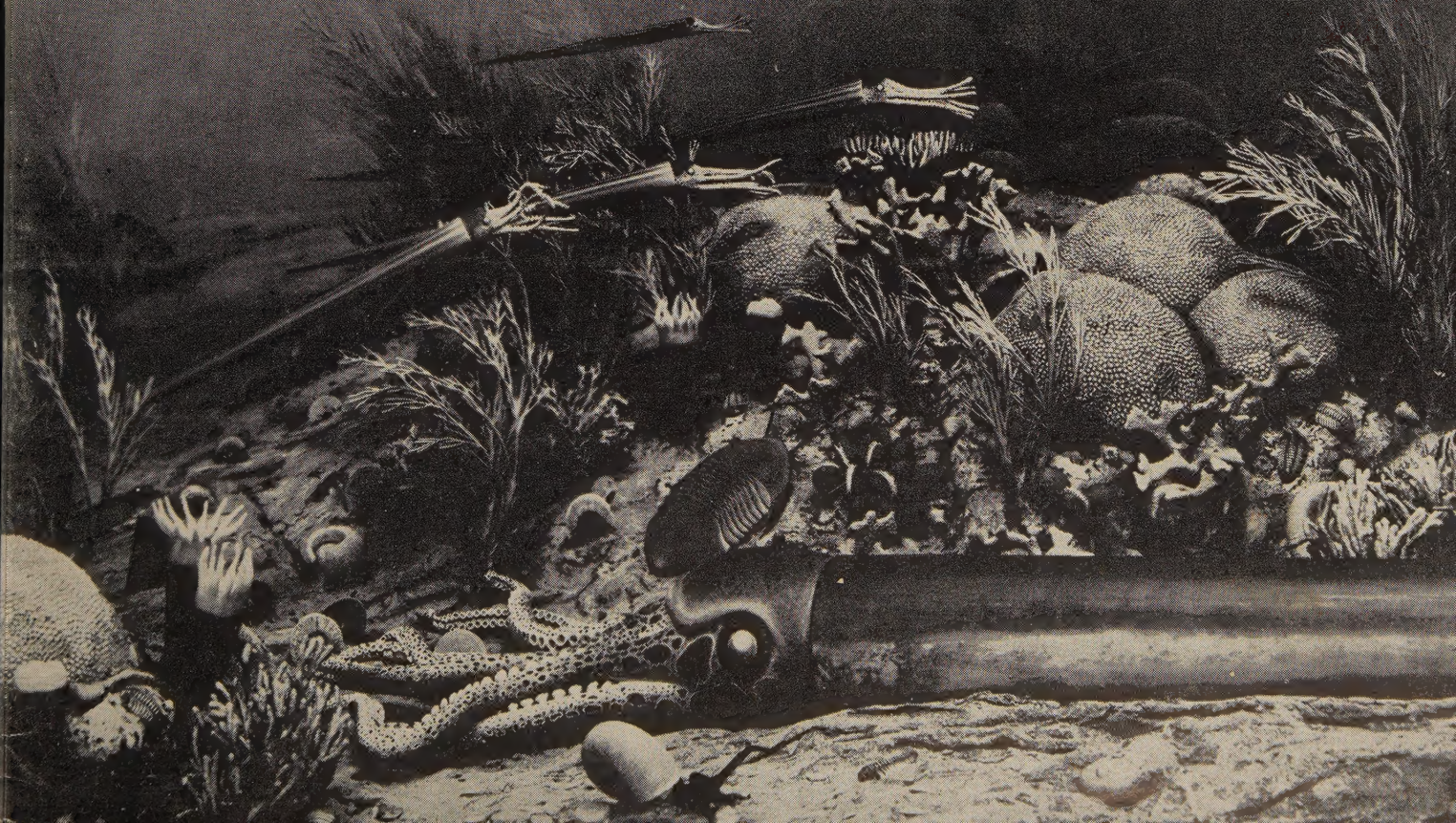

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located in West Los Angeles, California, produces the well-known gospel-science films and filmstrips, and works out new ideas of Christian education and training. Exciting "Sermons from Science" demonstrations originate here, too, and are booked for showings all over the country, predominantly in service camps.

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Christian Life

Prospects

Bible Light on Today's Events **Outlook for Tomorrow**

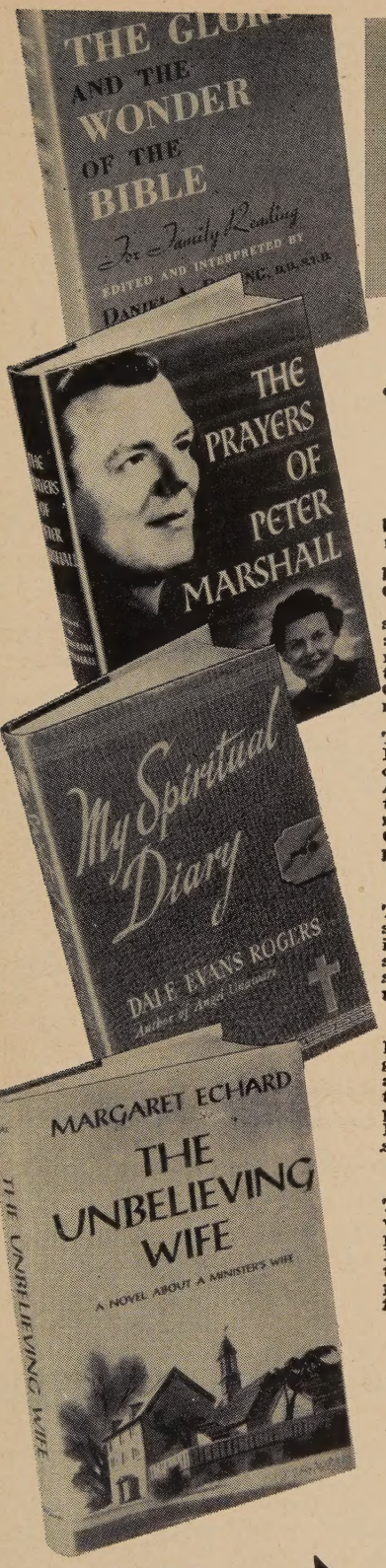
Man Into Space Some evangelicals are voicing their concern . . . President Eisenhower's announcement that scientists are working on a man-made satellite appears presumptuous . . . What permanent good will result? they ask . . . and how can this contribute to the world's great needs? . . . Subject also raises old theological question . . . Are planets other than earth inhabited? If so, does God have another "plan of salvation" for them? . . . Christian men of science last month were quick to announce skepticism. On the planets we know about, they say, chances of human life are so scant they're not worth considering.

How The Cabinet Prayed Encouragement to those praying for government officials came again last month . . . President Eisenhower's earlier introduction of silent prayer before cabinet meetings proved a big step . . . Second was revealed when cabinet met on day Big Four conference convened. Vice-President Nixon called on Secretary of Agriculture Benson to lead in prayer . . . Several present were so deeply moved they reported event to newsmen.

Peace Plan And Missions On surface the Meeting at the Summit results appear beneficial to all . . . But watch for sleepers . . . Mission activity in some quarters stands to gain. In others, only World Council of Churches will profit on grounds its supervision of missionary activity eliminates dissension . . . Result: evangelical missions suffer, in some areas drastically.

New Translation On Way Big secret in publishing circles today is possibility of new translation of Scriptures by group of evangelical scholars . . . Project is beyond dreaming stage . . . Big secular publisher, at first skeptical, showed a test translation without translators' names to top liberal scholars. Astounded at their praise of work, publisher is now pushing evangelical group to hurry project . . . Plans involve several conservative colleges, at least one large denomination . . . a ten-year calendar.

Evangelism's Future Why doesn't church count babies? . . . A few Christian leaders have been asking this question in recent months. So far no answer has come . . . Post-war births are adding four million to U.S. population each year. These are ripe prospects for Sunday schools, child evangelism, Pioneer Girls, Christian Service Brigade, etc. . . . Total population now 165 million, expected to hit 228 million in next 20 years . . . But so far no group has come up with plan visualizing evangelistic program to reach these new prospects . . . Challenge must be faced by churches, publishers, missions.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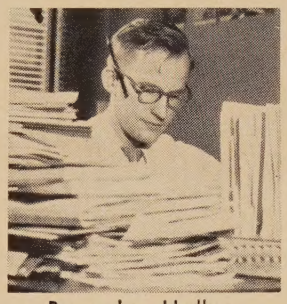
In This Issue

Volume 17 Christian Life Number 5

SEPTEMBER • 1955

It's News to Us

IF ALL THE MATERIAL that comes into CHRISTIAN LIFE offices during the course of a month were laid end to end down Chicago's Michigan Blvd., we don't know how far the line would reach. But if a strong wind came up, we're sure it would look like the day after the political convention.



Researcher Hedberg

Since CHRISTIAN LIFE's added emphasis on the news approach went into effect in April, more magazines, booklets, brochures, press releases, manuscripts and newspaper clippings have come across the editor's desk than ever before.

We welcome them all. Boiled down, followed up, interpreted, whipped into readable shape—they're the meat CHRISTIAN LIFE is made of.

What has impressed CL staffers more than the sheer weight of the material is the eye-opening picture it gives of Christianity and the world today. In the record of events you see Christianity's faults and foibles—and its virtues and victories.

What we look for particularly is evidence of the workings of the Holy Spirit. Sometimes it can be found in an apparently local incident ("Crops Build a Church," page 39). Sometimes it is global in scope ("Soviets Turn on Charm," page 30). Often it is found in the daily lives of men and women ("More Power to Missionaries," page 49).

To show as clearly as possible the never-ending battle between the forces of Satan and the armies of the Lord—that's our job. And it's an enormously fascinating and challenging one. To do it we need the help of alert Christians to keep us—and the evangelical public—informed. If you have some news, don't keep it under your hat. Let us in on it.

The Governor and the Gospel

CHRISTIAN LIFE was one of the first religious publications to turn the spotlight on Gov. Frank G. Clement of Tennessee. In its July, 1954, issue CL told how Christ enters into the politics of this busy, young statesman.

Governor Clement

Now Clement is in the national spotlight. He's mentioned as a strong candidate for the Democratic party's vice-presidential nominee in 1956.

In July he showed up at Youth for Christ's annual convention at Winona Lake, Ind. His testimony struck the hearts of his hearers and 30 people sought the Lord Jesus Christ ("World's Biggest Bible Quiz," page 13).

We wonder how many words flowing from the lips of a politician have had that effect.

Wooden Streetcar Tracks

THIS PAST MONTH the staff heard about wooden streetcar tracks, a new chemical to make water wetter and a special shrub that comes from the foothills of Mt. Everest.

All of the "vital information" was derived through the monthly sleuthing of the latest in products for the Christian's use.

Each month CHRISTIAN LIFE reports on several new products; information on these is available through the Readers' Service department, pages 67 and 68.

There is certainly no lack of new products for today's aggressive church. And readers of CHRISTIAN LIFE can be sure that they will be among the first to find out what those products are.

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Cover

Before man came on the scene the waters which spread across the earth teemed with inhabitants like those in the cover photo, according to fossil evidence. Where did this life come from? The article "Life and How It Began" on page 18 concerns itself with this question. The photograph was taken of an exhibit in the Chicago Museum of Natural History and is used through courtesy of the museum.

CHRISTIAN LIFE September, 1955

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Second class mail privileges authorized at Mount Morris, Illinois. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscriptions add $1 a year for postage. **Change of Address.** Six weeks' notice required. Send old address with the new, enclosing if possible your address label. The post office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent.

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Volume 17 No. 5

Here we are again, Mr. Supe!
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Readers Write

Danger to Democracy

In reference to your article on the Hutterite problem in South Dakota: Mennonite groups who have discontinued colony living, and have their own Mennonite churches, are among some of the finest Christian people I have known. . . . We are thoroughly convinced that the original propagators of this belief (Hutterite) were true believers . . . but by now the system has deteriorated into a system of feudal and tyrannical control that most socialist set-ups fall into. The minister of each group has complete rule and dictatorial grasp of all matters: food, schooling, work, and most important—finances. . . . These colony groups are merely a "socialist state" system which very decidedly endangers our system of free democracy. . . .

Oldham, S.D. MRS. MERWYN SMITH

Fiction, Come Back

The story you usually have in every issue has been an opening into many homes. The minute my teen-age daughter sees the magazine, she looks for the story. We went through the July issue many times, but alas, no story. . . . July issue is crammed full of statistics which enlighten mature readers. However, please keep CHRISTIAN LIFE a family magazine and put the stories back.

Houghton, N.Y. MRS. FRANK SMALE

Reasons Don't Stack Up

In article on secular schools (June '55) the opening paragraph states, "Many Christian young people sincerely believe that a secular college education is best for them." All of your examples, however, are individuals who attended a secular college or university not because they felt it was best, but because of: (1) a football scholarship, (2) a desire to become an agriculturalist, (3) a degree being cheaper at a university than at a Christian school, (4) financial reasons, (5) a desire for technical training which could not be received at a Christian college, (6) winning of a scholarship, (7) a scholarship, (8) a previous attendance at a Bible school for three years. Certainly these reasons do not stack up with your introduction that a secular education is best for these young people.

RICHARD A. ELVEE, *President*
Northwestern Schools
Minneapolis, Minn.

Viewing It From All Sides

We like your approach to problems—a view from all sides—as you did in June on the problem of the decline in enrolment in Christian schools . . . You at CHRISTIAN LIFE are to be commended on the way you are showing us the facts of our responsibilities and also the solutions to the problems (see "Are We Building Fast Enough?" June, 1955).

DuBois, Pa. REUBEN E. LEAFGREN

* * *

I found the facts presented in the article very startling and at the same time very revealing . . . Your article will do much to alert the evangelical public to their sense of responsibility. It has served to point out to me as a pastor a very important

responsibility that is mine. I feel that the crux of the matter was summed up in this statement from the article, "evangelicals must give increased support to Christian educational institutions." And I feel that more communications from the education field showing the need will go a long way toward securing this support.

ROBERT W. BATTLES, *Pastor*
Christian and Missionary Alliance Church
Orlando, Fla.

* * *

I am a student in one of the Christian schools that would have to fall in that group that hasn't grown very much in the last few years, and your article tells that I am in good company. In reading the article over, I find that I am very much in agreement with Dr. Carl F. H. Henry of Fuller Seminary in his urging better prepared schools. We need more Christian schools that meet the standards of the secular schools. We cannot expect to com-

Christian Life

Editorial Platform

- Produce individual participation in missions by spotlighting missionary activity and problems.
- Encourage fruitful Christian living in every activity of the believer.
- Stimulate the desire for Christian education in the community, church, home and individual.
- Awaken believers to the need of winning the lost and of caring for the newly converted.

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Worthy Pace

May I express my personal appreciation for your excellent magazine. In its brief existence, it has set a new and worthy pace for Christian journalism in America and has become a powerful influence in evangelical circles today.

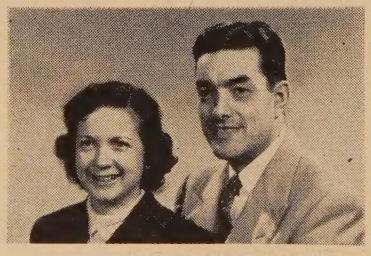
Camdenton, Mo. R. L. SHANK
Faith Bible Academy

Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During September they may be heard at the following places:

Mr. and Mrs. Lester Place

Men's Fundamental Bible Fellowship, Moorestown, N. J., Sept. 17; Grace Mennonite Brethren in Christ Church, Harrisburg, Pa., Sept. 18; The Immanuel Baptist Church, Richmond, Va., Sept. 23, 24 and 25; The Pilgrim Baptist Church, Philadelphia, Pa., Sept. 27-Oct. 2.



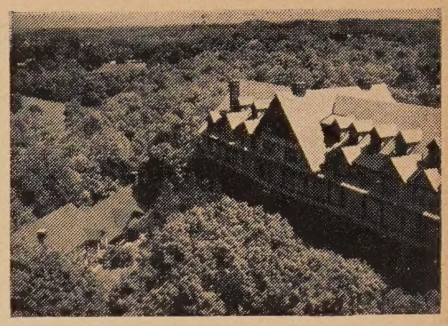
Mr. and Mrs. Ralph Williams

Community Church, Wright, Minn., Aug. 30-Sept. 4; The Alliance Church, Wagner, S. D., Sept. 11-18; The Alliance Church, Monticello, Minn., Sept. 20-25; Workers Conference, Boone, Iowa, Sept. 26-29.

Bible Character Impersonator

Paul Jackson

First Christian Church, Englewood, Colo., Sept. 11-16; Beth Eden Baptist Church, Denver, Colo., Sept. 18-23; First Baptist Church, Fort Collins, Colo., Sept. 25-29.



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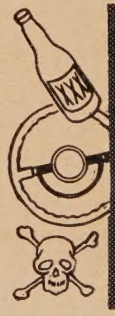

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Christian salesman with exp. and ability to manage Mobilehome Sales Lot on L.I. near N.Y. City. Send photo, family and exp. details. **Box SR-348**

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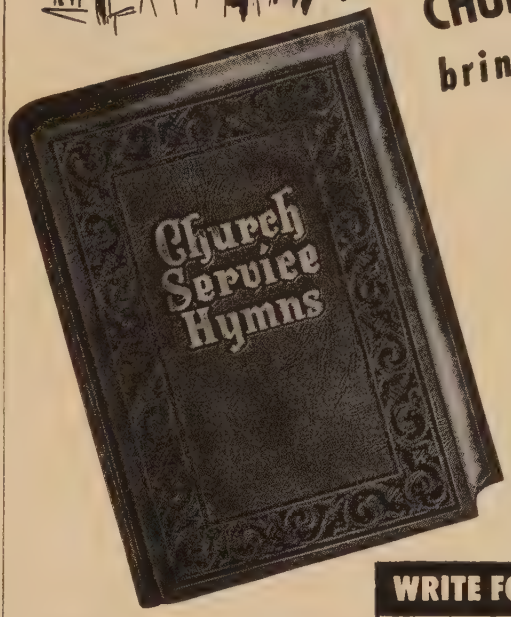

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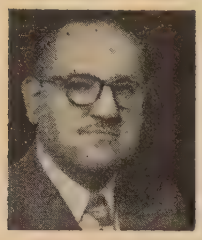

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Bible school grad., 27, desires asst. pastorate or small full time pastorate in fundamental Bapt. ch. Wife is musical. Refs. **Box SR-395**

Colored American minister, 44, desires pastorate, assoc. pastorate, or public relations pos. Now asst. pastor of Bapt. ch. in Chicago. Any denomination considered. **Box SR-397**

Ord. minister, 31, desires to teach apologetics, Chrs. Ethics. Can teach math, physics, electrical courses. Semny. grad. B.D. in eng. In pastorate 2 yrs. Evang. **Box SR-399**

Ordained fundamental pastor desires pastorate in small town. East prefer. 5 yrs. in present church. Wife is Bible school grad. and excel. children's worker. **Box SR-401**

Business Manager-Teacher, 36, seeks pos. with Christian school. B.A. Rel. Ed. Bkgrnd. in acct. and business. Married. **Box SR-403**

Young writer, Bapt. minister, 6 yrs. bkgrnd. editing independent religious weeklies (cir. to 30,000) seeks oppor. in Christian journalism. Secretarial trng. also. **Box SR-407**

Christian businessman, Canadian, 39, exp. all phases office mgmnt., presently in charge building materials warehouse, seeks pos. in U.S. **Box SR-409**

Licensed Bapt. minister, 30, desires pastorate of Bible believing church or asst. pastorate of large church—as the Lord leads. Married; 2 children. **Box SR-411**

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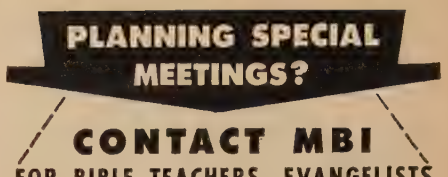
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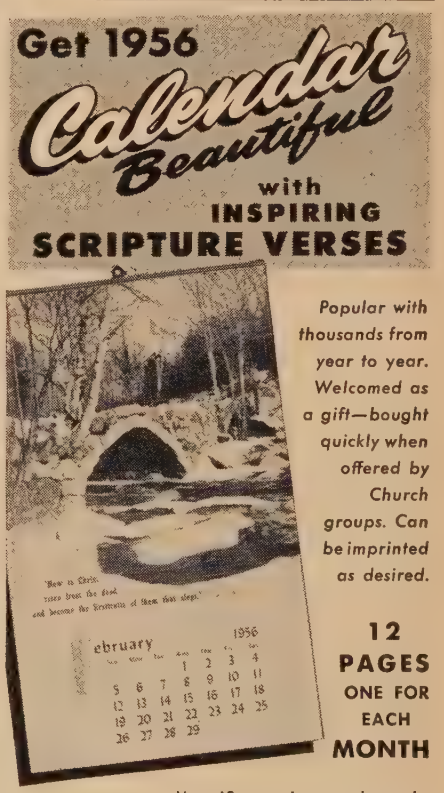
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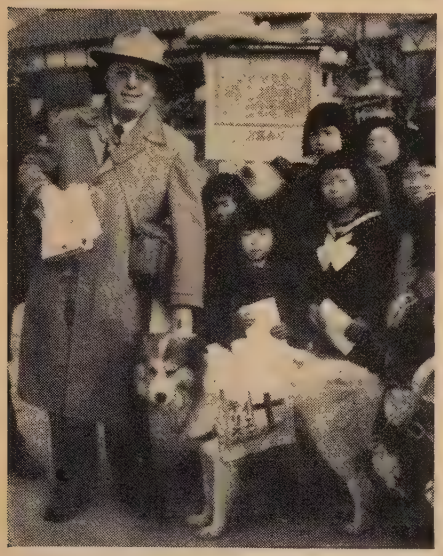

Photo by Clara Jarvis

HE WOULDN'T TAKE 'NO'

Lueg goes everywhere with his Alaskan husky.

Globe-trotting Dentist

"YOU'RE TOO OLD," 12 mission boards told him. But the 45-year-old dentist wouldn't take "no" for an answer.

He gave up his $35,000 a year practice, went to Hawaii on his own. Since then, Dr. Felix Willard Lueg has been in eight countries, preaching the Gospel and mending missionaries' molars.

Lueg had been a church member for 30 years, but one day while walking along a Florida beach he realized he did not really know the Creator.

He got out the Bible that had been gathering dust in his trunk for 20 years. For the next six months he read it three to four hours a day.

He went to the Southern Baptist conference grounds at Ridgecrest, N. C., and heard 60 gospel messages. Still he did not find peace. Finally in desperation he gave up his striving—and God met him and took his burden of sin away.

Lueg hasn't practiced dentistry commercially since 1947. First missionary efforts were in the States. He practiced dentistry nine months of the year, spent summers going from state to state distributing tracts. He went to Hawaii, then Alaska, sandwiching in a stint at the Christian and Missionary Alliance school in Seattle.

When the Korean war broke out, he worked on naval transports as a steward, making five trips to Korea and Japan within 13 months. In 1953 he spent four months with the West Indies Mission (last day there he pulled 300 teeth). Now he has a dental office in a church in Kobe, Japan, where he ministers to missionaries and nationals.

Next probable stop for the globe-trotting dentist they said was "too old": Hong Kong.

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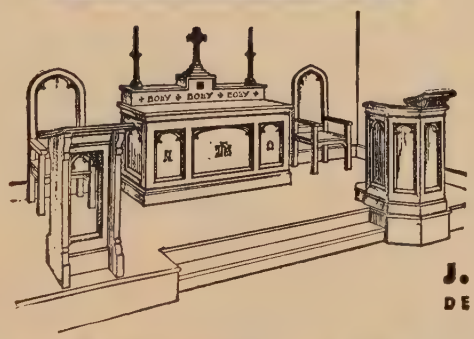

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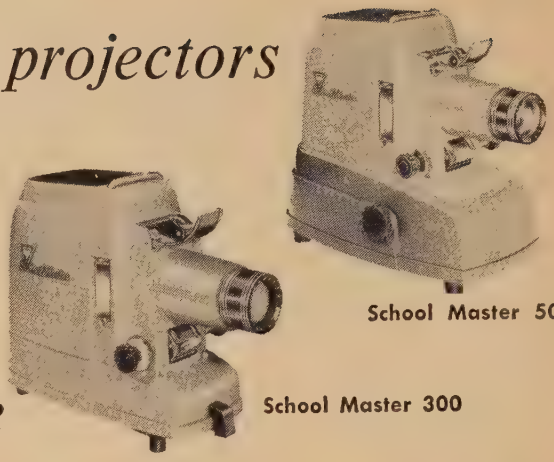

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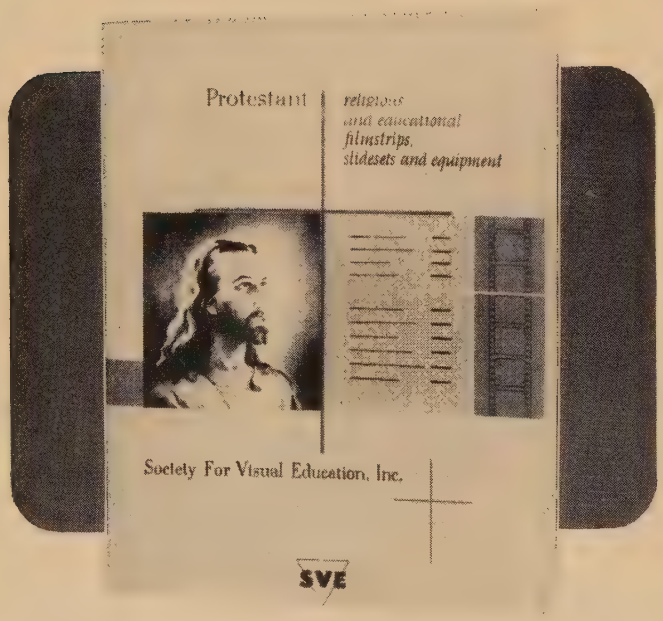

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Christian Life

Vol. 17 • No. 5 September • 1955

World's Biggest Bible Quiz

- Youth for Christ quiz beats tension of TV's $64,000 Question.
- 4,000 keen teens set sights for top spot; only five made it.

Photos by Robert Cook

NO TIME FOR MIKE FRIGHT
Will he have the answer? Quizzers wait nervously.

THE CBS television network put Mrs. Catherine Kreitzer into a sound-proof, glassed-in cubicle the night she answered the Bible question which won her $32,000. Millions watched nervously.

But tension was equally as high at Winona Lake, Ind., on Saturday night, July 16. Two teams of teen-age biblicists were matching knowledge of two New Testament books, John and Hebrews. Their purpose: to determine the 1955 Youth for Christ Bible quiz champion.

On one side of a specially-built subplatform were three girls and two fellows from Los Angeles. They were eager to cop their third straight national crown.

Alongside was Chicagoland's West Suburban team. It was the lone survivor of 11 challengers. Both squads had quizzed their way through hundreds of questions in regional competition and now at Winona Lake.

Well over 5,000 people edged up on their seats in the mammoth Billy Sunday tabernacle. Two sections of the tabernacle were jumping with energy. Rooting groups for the two finalists went into extensive—and noisy—prequiz activity.

But when quizmaster Jack Hamilton, YFC's director of Bible clubs, started the questions, silence reigned. Ten tensed and alert teen-agers eyed Hamilton. Their hands were in front of them, not touching the seats. Their feet touched the floor. Some shed their shoes; others had on soft soled shoes. Anything, they reasoned, to help them jump to their feet for the answer.

Came question No. 1 of 20.

"What did Jesus say in John 9:39 about judgment, blindness and sight?"

West Suburban No. 2 was on her feet even before Hamilton finished the question. She finished it successfully, but failed on the answer. Minus ten for West Suburban. Groans from its cheering sections, plus calls of "Never mind that."

"Question No. 2," said Hamilton, "What is the work of the Comforter?"

Nine of the ten leaped upward simultaneously. The crowd buzzed. The judges ruled: a tie—no question.

Questions No. 5 and 9 found quizzers from each team tieing, each getting 20 points and unloosing cheers from both sections. At the tenth question, veteran Los Angeles pulled away and the L.A. cheering section roared as the team gained a 130 to 90 lead. But West Suburban fought back with three straight to make it 150 to 130.

L.A. could never regain its lead. Lee Forney of Chatsworth, Ill., gave individual trophies plus new large Scofield Bibles from Evangelist Billy Graham to the West Suburbaners.

And when the two teams slipped into a nearby tent to accommodate photographers (no flash bulbs allowed during quizzes since they blind the judges), more enthusiastic applause followed.

The quiz finals have wormed their way into top spot in Youth for Christ's convention program. This year aired over Chicago's WMBI, the morning quizzes were broadcast until their completion, often going 40 minutes overtime.

"Remember this," Hamilton explained. "These quizzes are more than a contest of Bible knowledge. They develop sportsmanship, mental alertness, physical fitness, a Christian attitude, help a teen-ager learn how to lose

BEFORE THE CONTEST, BOWED HEADS

They prayed that the Word might be hid in their hearts.

gracefully and bring to razor edge the competitive spirit in all of us. And, you know, no one ever loses when God's Word lodges securely in young minds and lives."

The five-person teams (none can have all boys or all girls) converge on Winona Lake loaded with energy and with their colors flying. This year they came from Hamilton, Ontario, Kansas City, Mo., Lansing, Mich., Dayton, Tenn., Tulsa, Okla., Portland, Ore., Hampstead, Md., Los Angeles, Lincoln, Neb., West Suburban, Chicago, Minneapolis, and Atlanta, Ga.

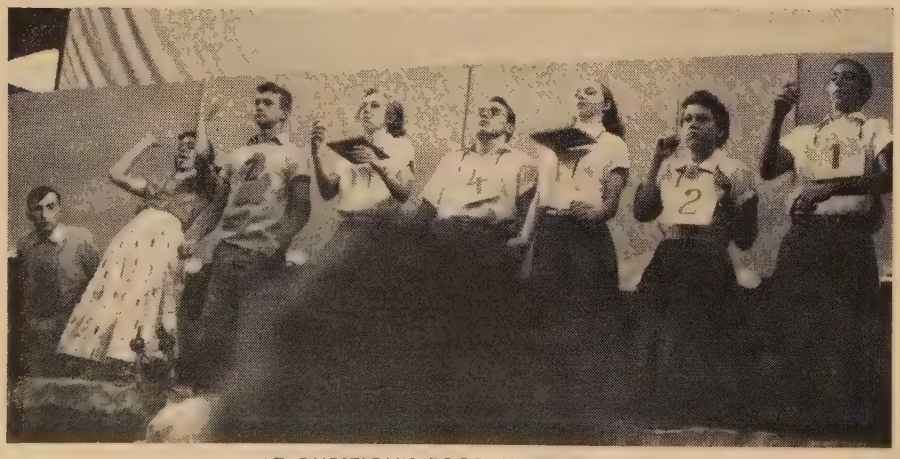
Atlanta had its numbers sewed on Confederate flags. (During one quiz when the southerners were rolling to victory, a rooter stood and cried, "Hang onto your Confederate money, boys, the South shall rise again!") Hamilton, Ontario had Union Jacks waving gaily. Tulsa's number cards had oil wells and the quizzers sported feather hats. Portland quizzers wore striped red and white shirts on the fellows and similar skirts for the girls. The audience hoped from the beginning that Atlanta would answer a lot of questions "so we could hear those wonderful accents."

"Too much noise?" someone asked Hamilton.

"No, not in the least," he answered. "Teen-agers love noise. They want to let off steam. They do in sport events, so why not channel that same energy into religious activities?"

Seven hundred teams started competing last January. Eliminations narrowed them to the 12 who reached the Winona competition. Hundreds of quizzers committed to memory large portions of John and Hebrews. One team made up 5,000 possible questions in its practicing.

And who was that excited man in the front row, clapping, cheering, occasionally stomping his feet?



AT QUESTION'S DROP, UP THEY POP

West Suburbanites (right) show form that won crown.

He was Dr. Robert A. Cook, president of Youth for Christ. Special reason for his cheering? Two of his daughters, Carolyn, 17, and Marilyn, 15, were on the winning West Suburban team. Others were Mike Maloy, 17, Jo Ann Yezek, 16, and Chuck Rains, 18.

Yet the quiz is only one of nine teen-age competitive events which add zest to the convention. Ralph Scott, 18, of Detroit, won the boy preacher title and Larry Ballenger, 18, of Santa Barbara, Calif., the boy songleader crown. Pat Glover, 17, of Cleveland, Ohio, is the girl speaker winner and Lucille Nicholl, 18, of Kansas City, the girl songleader titleholder.

Musically, Marilyn Wilkerson, 17, of Tulsa took the individual vocal and a girls trio from Dayton, Ohio, the group vocal. Trumpeter Jim Steenson, 15, of Byron, Mich., won the individual instrumental and a brass trio from West Grove, Pa., the group instrumental.

At convention business time, Youth for Christ re-focused its sights on the youth of the world. "We are past the religious phenomenon stage," declared re-elected (8th term) Cook, "and now that we have grown up and come of age we plan to do a mature job of reaching youth with the Gospel no matter where they are."

New vice-president is Evon Hedley, Brantford, Ontario, succeeding Billy Graham. Graham asked to be relieved of his officer spot but remains on the board of directors. Roy McKeown, Los Angeles, was re-elected secretary and Gene McGee, Chicago, is treasurer. Two new regional areas were set up. Don Whipple, Denver, directs Colorado-New Mexico and Don Watson, Spokane, heads a new Inland Empire region of western Washington, Idaho and part of British Columbia.

The convention opened July 3 with Governor Frank C. Clement of Tennessee and the ABC Town Meeting of the Air. Clement added a 40-minute testimony before heading back for Florida by jet plane. Afterward 30 people responded to the invitation.

Upwards of 400 youth made decisions for Christ in the two weeks.

But the main memory from the YFC convention, 1955, comes from seeing teen-agers with numbers on their chests paused tensely on the edge of their seats. They re-coiled at the drop of a question.

Like this one:

"Who besides Jesus said, Woman, why weepest thou?"

The answer: the angel at the tomb, as found in John 20:13.

A generation of youth with Bible knowledge is YFC's answer to the problems of the world of tomorrow.

Already some YFC teen-agers are studying up for next year's quiz-down.

1954 was a big year for the U.S. Negro. Gains continued into summer of 1955. Here are the highlights:

- **U.S. Supreme Court ruled on May 17, 1954, that racial segregation in schools is unconstitutional.**
- **Desegregation of armed services was pushed close to completion.**
- **More Negroes entered into politics. Poll tax was eliminated in all but five states.**
- **In Washington, D. C., schools were desegregated, so were restaurants, bars, movie theaters, parks.**
- **Negroes throughout the nation were taking part in professional sports in great numbers.**
- **National Council of Churches supported court decision, so did most major denominations including Southern Baptists and Southern Presbyterians.**
- **Supreme Court on May 31, 1955, decided not to set time limit on school desegregation but made clear it should proceed "with all deliberate speed."**

Those were the big events. Important to the Christian is question, "How do I fit in?" *Christian Life* set out to find an answer, went to grass roots to see how individual churches are facing the issue. Result is the following article.

Is the individual Christian willing to worship with a person of another race?

The Christian and the Color Line

THE tide is turning for the American Negro. When the Supreme Court declared segregation in public schools unconstitutional, it opened flood gates for unprecedented action.

Liberal church groups have been tripping over one another in haste to make statements supporting the principle behind the decision. But conservatives have been reluctant to make statements.

To find out what evangelicals think about segregation CHRISTIAN LIFE asked opinions of pastors across the country. Questionnaires went out to nearly 600 churches.

Key question was: "If a family of another race should apply for membership, what would the church's attitude be?"

Of 92 who answered 56 said they probably would accept persons of another race. Seventeen would not. Nineteen didn't know.

Comments reflected all shades of opinion.

Samples of pro-integration feeling:

Wesley Gustafson, First Evangelical Free Church, St. Paul, Minn.: "We encourage fellowship because it is the only Christian attitude. We are all of one blood and created by God for the same purpose—to glorify Him."

Louis Johnson, Little Chapel, Seattle, Wash.: "We encourage fellowship because Christ died for all. However, we don't believe in marriage between the races."

Paul M. Obinger, recently with Edgewater Baptist Church, Chicago, Ill.: "We would admit a family of another race, if born again. It does seem strange—we support missionaries to the colored people and then hold ourselves aloof. The Bible teaches the unity of the Body of Christ, of which every child of God is a member."

Claud Pettit, First Baptist Church, Arvada, Colo.: "We would probably accept them, but we do not favor racial intermarriage. We base this on the judgment upon Ham's descendants."

Representative of opinion from pastors who don't know how their people would react if non-white should apply for membership.

George Schissler, Bethany Evangelical and Reformed Church, Cleveland, Ohio: "Some members would oppose, some would favor acceptance. No doubt a large number of our members feel we are not yet ready for integration of races."

Edmund E. Train, Evangelical Covenant Church, Cambridge, Mass.: "In principle our church would favor admittance but would perhaps question advisability on grounds that practically races are better separated for worship."

Opinions of churches who would refuse membership to persons of other races:

W. M. Twiggs, Bethany Methodist Church, Atlanta, Ga.: "If a family of another race should apply for membership, there would be rebellion. Segregation is all our church members have known. They still have the 'slavery complex.'"

Marcus V. Anderson, Beck Memorial Presbyterian Church, New York City:

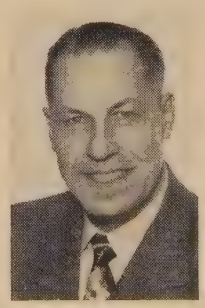
Wesley Gustafson
St. Paul, Minn.

Louis Johnson
Seattle, Wash.

Edmund E. Train
Cambridge, Mass.

W. M. Twiggs
Atlanta, Ga.

Claud Pettit
Arvada, Colo.



G. B. Vick
Detroit, Mich.

"Racial groups tend to worship best by themselves because each race has its own temperamental and emotional speed."

G. B. Vick, Temple Baptist Church, Detroit, Mich.: "If unsaved we would lead them to Christ, but we would refer them to a colored church for membership. We do not draw the color line—God did and man gets in trouble when he doesn't observe it. We believe most of the furor is Communist inspired."

A number of pastors disagreed with the majority feeling in their churches. A young pastor in Mississippi wrote:

"While I consider myself a conservative, I find the liberals are more inclined to share my views on the racial question. The feeling is so strong here that when I voted against a resolution in Presbytery condemning the Supreme Court decision, several of my members quit attending church and two of my elders wanted me to resign."

Pro-segregationists point to the curse upon the descendants of Ham. They cite Moses' warning to the Israelites against allowing their sons and daughters to intermarry with pagans.

Anti-segregationists contend that Ham's descendants, the Canaanites, were white tribes and that Moses' injunction was against marriage outside the faith. They quote such Bible verses as "God . . . hath made of one blood all nations" and "God is no respecter of persons."

Grass root opinion, it seems, is not always at one with denomination statements.

One of the most blunt pronouncements came from the Mennonite Church:

"Racial prejudice and discrimination is the perpetuation of a myth long proved false. . . . It is a violation of the human personality as created by God. . . . Sin of prejudice and discrimination has a harmful effect not only upon those directly involved but upon the Church and society as a whole."

But many devout Christians do not regard segregation as sin. They may not vocally advocate it, but they practice it.

At the core of the question is intermarriage. Science holds that mixing racial stocks does not produce biologically inferior people—in fact, it may strengthen stock weakened by inbreeding.

Sociologists maintain integration won't result in wholesale intermarriage.

But without going into the rightness or wrongness of intermarriage, Christians might well ask: Is it right for the white man to keep his foot on the neck of another man in order to preserve so-called "racial integrity?"

Dr. John H. Marion, Southern Presbyterian leader, puts it this way: It is

INTEGRATION CAN WORK,

Two years ago this Chicago church opened its doors to Negroes. Now it has ten Negro members, expects more.

INTEGRATION is a dead issue at Bethel Lutheran Church of Englewood on Chicago's South Side. Two years ago it was an all-white church. Now it has ten adult Negro members, expects soon to have more.

Negroes attend the Sunday school and worship services, sing in the junior and senior choirs, belong to the church-affiliated Boy Scout troop.

The 700-member Bethel Lutheran Church has been at its present location since 1901. The neighborhood has for many years been interlarded with Negroes—but they didn't come through the church doors until 1953.

Now Bethelites refer to the past 50 years of their church history as "our segregated past."

How did the change come about?

Bethel pastors had always preached tolerance. But it wasn't until 1950 when Englewood's Negro population spurted, that members began seriously to re-evaluate their thinking.

In 1953 a young (31), sandy-haired pastor took over. C. J. Curtis came to the church with the reputation of being a "go-getter."

With the deacons of his church, he mapped out a plan to survey the neighborhood. Question was: Do we skip the homes of Negroes?

Moral support for the course they decided upon came from the Southern Chicago District of the Augustana Synod of which Bethel Lutheran Church is a part. On January 19, 1954, the district resolved:

"The existence of various racial and cultural groups is an opportunity and a challenge to those who unreservedly take the Lord at His word: 'Go, make disciples of all nations.' In America 'all nations' are literally at the very doors of our church.

"We commend and encourage congregations who . . . enter into Christian fellowship with people regardless of color or circumstance, through membership in our Lutheran church."

The canvass began in May of 1954. Names were given out without regard to what race they represented.

Pastor Curtis preached hard-hitting sermons against intolerance. Editorials in the church paper, *Bethel Light*, did not mince words.

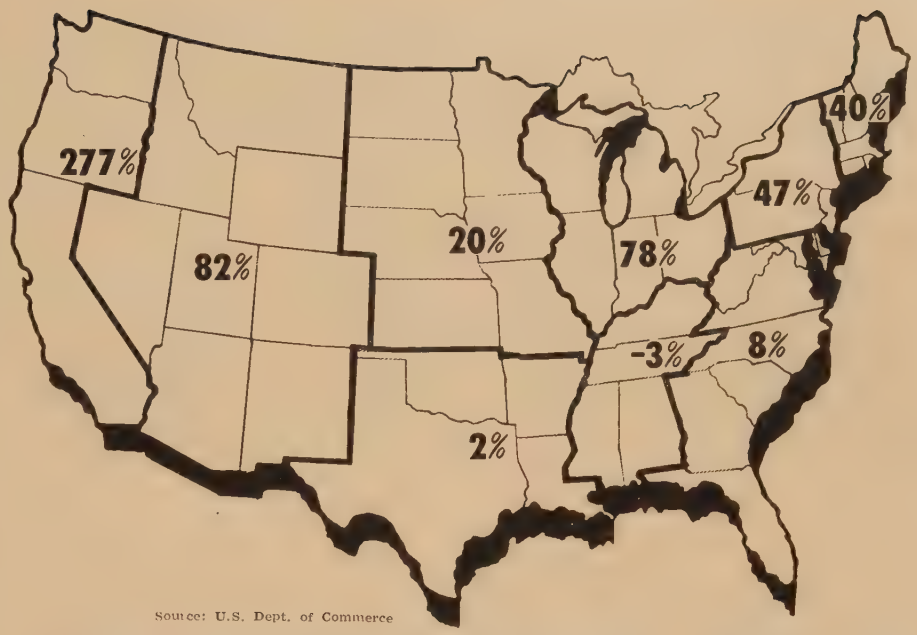
Reaction from the congregation has not been unanimously favorable, but no vocal opposition has arisen. "I don't think we've lost more than a half dozen

Members of evangelism committee called at homes of Negroes, invited them to worship at Bethel.
Christian Life photo

naive and preposterous to pretend that such integrity and self-esteem can be fostered by a system of segregation which . . . has consigned our Negro people to a limited corner of society, made their color a badge of shame."

An evangelical Christian born and reared in the South has this to say: "I believe there have been times when de-segregation would have been a tragic mistake because it would have precipitated far worse evils than segregation itself. Perhaps this condition held from the Civil War through the 20's of this century.

"The hour was not then ripe. I believe it now is. Unless conservative Christianity wants to wait until labor unions, political parties, liberalism, secular society and even Communism have accepted the Negro on equal footing with the whites, we'd better begin to move. We should have shown the way."



1950 census shows Negro population since 1940 is spurting rapidly throughout northern states

SAY BETHEL LUTHERANS

people because of integration," Curtis says.

Mrs. LeRoy Paulsen, Sunday school superintendent, is behind the policy 100 per cent.

The Sunday school of 215 has 20 to 25 colored children in it. The percentage was slightly higher for the three-week vacation church school.

Church school staffers agree that integration in the school is working out well. "Why shouldn't it?" says Mrs. Earl Laske, one of the teachers. "After all, they go to public school together. My boy's schoolroom is two-thirds colored."

One woman who helped with the school confessed she has had her misgivings. "I was brought up in this neighborhood. We always thought of every Negro as carrying a knife.

"But," she hurried on to say, "I want to do what's right. The pastor says it's the Christian thing to do and I'll go along."

According to the pastor, sentiment against integration was based on these factors:

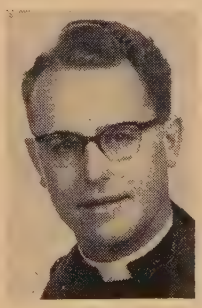
1. Fear that the bottom would drop out of property values. Thus far there has been no evidence of hardship on church members.

2. Dislike of any kind of change. Time seems to be taking care of this objection.

3. Reluctance to have young people of the two races mingle socially.

Mrs. Paulsen thinks that the social question is the touchiest subject. "Negroes have been included in the general invitation to meetings of the Women's Guild," she says, "but so far few have come. With a little urging I expect more will."

Asked what his attitude was toward intermarriage, Curtis replied, "If a mixed couple should ask me to marry


Curtis

Mrs. Greenlee

them, I wouldn't refuse. However, I'd counsel them, that if they married, society would make it difficult for them—and especially for their children."

One Negro member of Bethel Lutheran Church is Mrs. Kither Greenlee. With her husband and three children (six others are grown) she lives two doors from the church.

Mrs. Greenlee's complexion is extremely fair. Only a slight southern accent indicates she might have Negro blood.

She spoke calmly and intelligently about herself and her race.

Had there been any incidents of prejudice in the church? When pressed, she said there had been only one small matter.

Her little eight-year-old daughter had come home from Sunday school sobbing. "I don't want to go back there," she said through her tears.

Mrs. Greenlee elicited the information that a little white girl had snatched her daughter's gloves and trampled on them.

Mrs. Greenlee told her, "I'm just glad it was them stepping on your gloves rather than you stepping on theirs."

Asked what aspiration she has for her race, she said: "I'd like to see people accepted for what they are as individuals. I mean that for the colored people too. Prejudiced people are prejudiced people no matter what their color."

Because of her light skin Mrs. Greenlee often hears statements from white people that other Negroes wouldn't hear. Sometimes these hurt. When she had a temporary job at a downtown firm the women with whom she worked got into a discussion of the relationship between the races.

One of them turned to her and asked, "What would you do if your daughter started to go with a colored fellow?"

As for Bethel Lutheran Church, with God's help they intend to go right on evangelizing their neighborhood. Mexicans, Japanese and Puerto Ricans are on their prospect list.

Bethelites say it's a good feeling to know that your church is alive and growing while other city churches are shriveling or are running away.

The Story of Creation — Part Two:

LIFE AND HOW IT BEGAN

- In the very beginning the earth was utterly barren. Then—suddenly—life moved upon it.

- To answer the 'how' of life, science puts forth its theories. Do they jibe with Holy Scripture?

To keep its readers up-to-date on latest findings of science, Christian Life is presenting a series of four articles on the Story of Creation. The first, appearing in March, 1955, was entitled "Origin of the Universe."

The material for Part Two—"Life and How It Began"—was prepared by Science Editor Dr. Russell Mixter and the Christian Life editorial staff.

Valuable contributions on the subject were received from scientists and theologians, among them Dr. Roger Voskuyl, Westmont College; Dr. Edward J. Young, Westminster Seminary; Dr. R. Laird Harris, Faith Seminary, John C. Sinclair, U.C.L.A. Medical School; Dr. Warren C. Young, Northern Baptist Seminary; Dr. Bernard Ramm, Baylor University; Dr. Edwin K. Gedney, Gordon College; Dr. David L. Cooper, Biblical Research Society and Dr. V. Elving Anderson, Bethel College.

The remaining articles in the series will deal with the creation of the diversity of living beings on earth and finally the place of man in the universe.—The Editors.

WHEN the earth was young, there was not a living thing on its barren face. It was just another planet. But then something happened.

Life suddenly appeared. It was not a complicated thing, as we think of life today. But it was life. And how it came or why it came, no scientist knows. But, according to the most accurate of scientific records, life was there, suddenly.

Knowing this, most people are satisfied. But the scientist, a curious individual, must know more.

Like Thomas' question, "How can we know the way?" or Pilate's "What is truth?" comes the query of 20th century scientists: What is life?

To the Christian the answer to all three is neatly summed up in John 14:6; "Jesus said unto him, I am the way, the truth and the life."

Earlier in his gospel John tersely explains the creation, "In him was life."

But accepting John's statements, the curious Christian asks further: How did God the Creator create life?

The naturalistic scientist theorizes that "life emerged through some fortunate situation in a primeval pool." But he would much rather jump across Life's very important Beginning of Beginnings and sketch out developments.

In fact, scientists strongly disagree on just what life is. To the chemist or physiologist, life is sometimes defined loosely as a mass of chemical material that can take in energy-producing materials, grow and reproduce. But even in such a broad definition, scientists point out exceptions. Brain cells, for instance, never grow nor reproduce during an adult's life.

What Does Scripture Say? The Christian must return to the Bible and see what it says about the origin of life. In Scripture God is Uncreated Life from Whom comes all living creatures. His life is Eternal, Unchanging and Unchangeable. He needs no sustenance but exists absolutely and eternally.

According to Scripture, some time after the "beginning" (Gen. 1:1) this Eternal God created life.

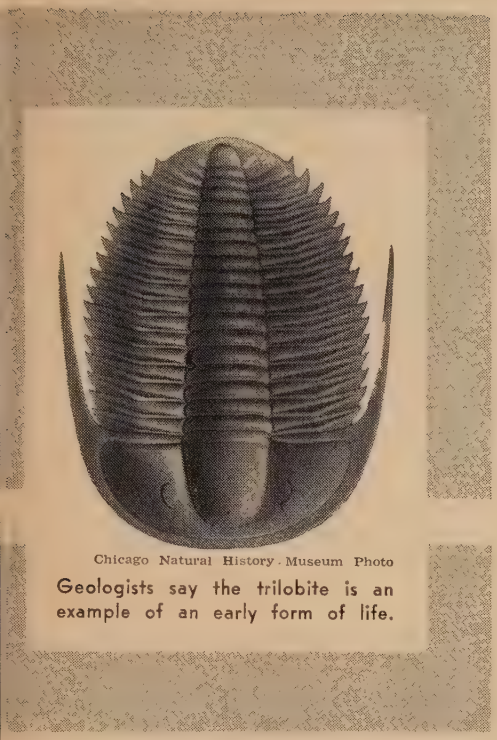
Scofield in his famed reference Bible popularized the theory that between the first two verses of Genesis 1 came a primeval creation and a subsequent catastrophe.

Today most competent Bible scholars are poking holes in that theory.

According to Scofield's view, the recreation of the earth occurred in six successive literal days of creation in 4004 B.C. Today many theologians are siding with evangelical scientists in affirming that the days of Genesis 1 were probably periods of geologic time.

During these long periods of geologic time, God created life in its various forms.

But what does the Bible mean when it says "creates"? Here is another poser for theologians. The Hebrew word *bara*, meaning create, has long been a battleground for scholars. It is used three times in Genesis 1—in connection with the origin of heavens and earth, animal life and man.



Chicago Natural History Museum Photo

Geologists say the trilobite is an example of an early form of life.

Roughly, here is the consensus: Some theologians say that *bara* always has God as its subject, but the material which God uses is never mentioned. Consequently the word expresses the doctrine theologians call *creatio ex nihilo* or creation from nothing.

Other equally evangelical theologians say that *bara* does not exclude "existing material from the act, but the achievement of something completely new and without any causal relation to preceding agencies."

For instance, Gen. 1:27 says that God created *(bara)* man. Gen. 2:7 says man was made of the dust of the earth.

In other words, God originated the stuff of creation from nothing. There is no question about that. After God originated the first stuff, He may have created other things from this stuff. Some of this creation may have been immediately; other things may have been the result of process.

In Gen. 1:1 God produced the elements—among them hydrogen and oxygen. After the original elements He made water, mentioned in verse 2 and later He arranged water on the earth.

On the third day of creation, God said, "Let the earth bring forth grass." This is the first mention of living material. But Scriptures do not suggest whether grass was made instantaneously or gradually.

Immediate or Gradual? At this point, some theologians and scientists have disagreed. Theologians have been prone to argue that when God said something, it came to pass immediately. On the other hand, some theistic scientists have argued that the Bible words do not imply immediate answer to a decree, but instead the ultimate fulfillment of God's command as the result of natural processes of accumulation and growth.

They say that God originated the process of nature. So, a gradual creation ordained of God would not detract from God's power.

Scientists say that the Bible does not tell us everything. It does say that without God there would be nothing. But it does not give details of how God did things or what He made things out of or how He caused them to be arranged as they are now found.

This, they say, is the job of science.

A few evangelicals still insist that what the Bible does not tell us plainly, God does not want us to know. We should be content, they say, that God created life; it is sacrilegious for us to attempt an explanation.

Peeking at Life's Origin. Today most evangelicals are willing to take a peek at science and what science is finding out about life.

And frankly, life has been under the microscope for a long time. For a while, scientists were happy to content themselves with the development of life. Now they are asking, "Where did life come from?"

Here is what they are finding:

Life is built principally of 13 chemical elements. To remember them easily, scientists often group them this way: C HOPKINS Cafe Mg. NaCl (each letter or pair of letters stands for a chemical element). These elements are grouped into compounds such as water, protein and fat. As organisms, they carry on breathing, digestion and other chemical activities, because they are activated by complex chemical agents such as vitamins, enzymes and hormones. All these chemicals may be bounded by a cell membrane. And one cell like this may exist by itself in a pond. Perhaps nearby, trillions of such cells are associated in one individual.

But how did life arise? To answer this question, the scientist can only guess. But it is important that he try to find out more about life, because his study will have an effect on such fields as heredity, tissue differentiation and prevention of cancer.

According to Scripture, life came on the earth in stages or days. This harmonizes with current scientific theories as propounded by A. I. Oparin, A. Franklin Shull and others.

Today's Favorite Theory. The leading naturalistic theory says that life is the summit of a seven-step ladder. The rungs of the ladder are (1) hydrocarbons, (2) ammonia, (3) alcohols, (4) adsorption, (5) sugars, (6) amino acids and (7) protein of cells.

1. According to this naturalistic theory, the earth arose either from the hot gas of a star or began as a cloud that condensed by gravity and was heated by radiation.

When chemical union could occur, compounds of carbon were formed. Extremely hot water vapor reacting with the carbon compounds would form combinations of carbon and hydrogen, the first organic compounds, called hydrocarbons.

According to scientists, "Their production was one milestone on the way to life."

2. Next to combine with hydrocarbons was nitrogen. First existing in nitrides of iron or some other metal, it would form ammonia with hot water vapor.

3. Then either hydrogen or both hydrogen and oxygen would join with the already existing hydrocarbons and ammonia to yield such substances as alcohols, organic acids and amines, all dissolved in water.

4. Next came condensation. Condensation may have occurred as water washed over clay and the materials adhered to the soil. This process is called adsorption.

But at this point scientists disagree. Some argue that the concentration of substances to make the first life must have occurred in the sea. The presence of aluminum in clay but not in living organisms illustrates their point.

But their opponents say that the sea contains too much of the sodium salts. Clay has potassium ions characteristic of body fluids.

5. Next steps after adsorption in their theory are polymerization and oxidation, two further chemical linkings to form simple sugars and organic acids.

6. These organic acids uniting with ammonia would make amino acids.

7. And amino acids are the last step before the actual protein of cells is developed.

Similarly, scientists guess that fats, cellulose and the keratin of hair appeared.

Many Christians might be shocked with such a mechanistic foundation of life. But most evangelical biologists agree that this theory for life's physical basis is one of the most logical currently under discussion.

Can Man Create Life? To be sure, the scientist hopes eventually to be able to make living things. Scientist J. W. S. Pringle said it forcefully: "The goal of all speculations about the origin of life —the controlled repetition of the process."

At this statement, the evangelical may gasp.

But thus far, scientific success in creating life has been slight. Strides have been made in manufacturing a protein molecule, but the goal is still remote. And after science, if it ever

does, creates a protein molecule, it is still a long way from creating life.

Only two years ago, S. L. Miller was experimenting in the laboratory of Harold C. Urey of the University of Chicago. He mixed methane, ammonia and carbon dioxide in a chamber. Then he sent an electric discharge into them.

The result was amino acids and also compounds capable of absorbing the part of light which is used in photosynthesis of plants. And in one process two materials needed by living beings were formed—amino acids to be built into proteins and substances capable of use in photosynthesis.

Scientist J. D. Bernal comments, "Although it has yet to be proved that these compounds arose originally in this way, it is now indisputable that they could have so arisen."

But scientists have other hurdles to jump before they manufacture life. Their product, whatever it is called, must acquire the ability to grow and reproduce.

Some of these chemicals would have to join together. A concentrated portion of the contents would become a sphere or nucleus. And the nucleus would have self-duplicating units in it capable of passing on the features of one generation to the next.

At this point, scientists say, life would begin.

But even if science could create life, it would have to acknowledge that God has done more. God has made man in His own likeness with intelligence, purpose and emotion.

Commenting on this, R. Laird Harris of Faith Theological Seminary said, "I'm not sure that science knows one whit more than it did as to what is that life that God created. It is really strange that this is so. The humblest hound can create puppies that the smartest scientist cannot explain. What is this thing that ends so quickly with a pellet of poison, but is so remarkable while it lasts? What is the difference that makes a living dog better than a dead lion? I can't blame the scientist for delving as deeply as possible into the secret of life. But so far he has hit a double blank wall—first, the enormous complexity of the chemistry of living organisms and second the apparent qualitative difference of life and matter."

Question frequently asked by Christians is "When did life begin?"

The geologist turns to his time scale and answers, "Life must have begun sometime before the Cambrian period." The Cambrian age is usually pegged at 500,000,000 years ago.

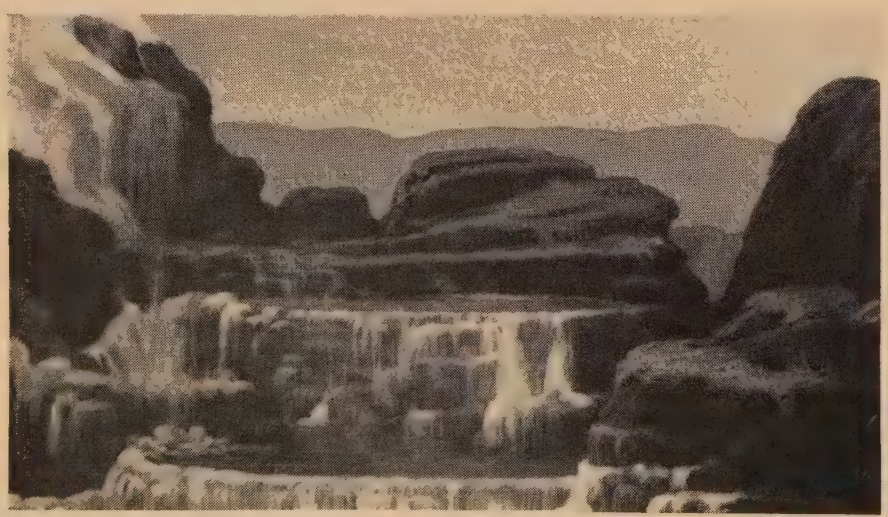
But the curious thing to the Christian is that Cambrian life was quite well developed. Therefore the evolutionary scientist, without any substantial geologic fossil evidence to prove it, concludes that life is pre-Cambrian. In fact, he would say that at least one half of the evolution of life would have occurred before the Cambrian age.

But all the geologist can positively say is that the "fossil record bears out the assumption that at its very first appearance animal life in its broader features was in essentially the same form as that in which we now know it."

Even at that, the fossil life of Cambrian rocks indicated a more simple life than is specifically mentioned in Genesis 1.

The reason for Genesis mentioning fruit trees, fowl and cattle rather than algae, sponges and worms is that the Bible, as one scientist colloquially put it, shows "what Adam could see from his front porch."

Life Beginning Today. There is yet another question which has perplexed scientists. If life according to the naturalistic theory could generate itself, why don't we see life being created today?



Chicago Natural History Museum Photo

Before God filled the earth with living things it must have looked like this, say scientists.

Almost all scientists agree that life does not now come from non-living matter. Pasteur argued the Bible position that life comes only from life. On this principle, vaccines were developed.

One eminent secular scientist faced the problem. He asks, "Why, then, don't we find newly created organic compounds in the present ocean? Is the making of these substances in the past an exception to the law that processes operating today are the same as those that have always operated?"

The only answer he could find was that, "Undoubtedly, organic compounds are created in the modern oceans, but undoubtedly they are gobbled up immediately by the ever-present bacteria."

Whereas the Bible simply but positively avers, "And on the seventh day God ended his work which he had made."

Obviously then, all that science has developed so far on the origin of life is speculation.

The Christian View. And what should a Christian think about such speculation?

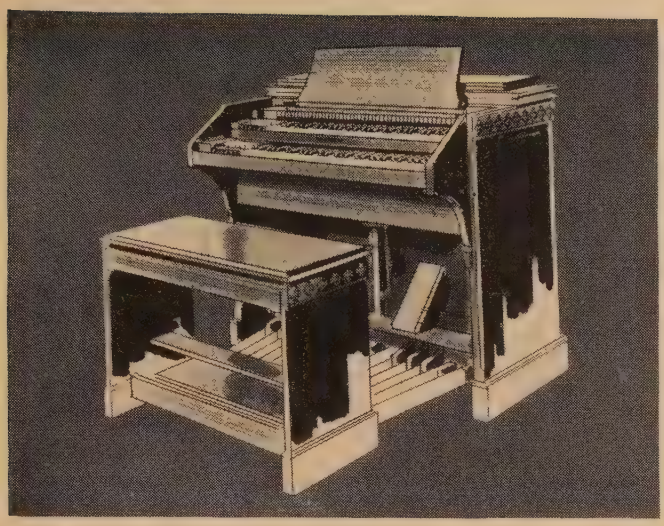
First, he may recognize logic in certain scientific hypotheses. If life now uses certain chemical compounds, there must have been some way they were brought together. But the Christian insists that an Almighty God was the One Who brought them together. Here is the harmony between Scriptures and science. Scripture tells that God created life; science tells something about what was created and the stuff of which it was made.

Second, a Christian knows that guesses can be wrong. He waits for more substantial reasoning before accepting imaginings of scientists on the origin of life.

As Geologist Edwin K. Gedney of Gordon College (Mass.) stated, "Neither I nor any other man, scientist or theologian, has any positive or satisfactory notion as to the mechanics of life origin above the level of hypothesis. Accepting Gen. 1:1 and predicating my thinking upon a God of such potency, I accept on faith the origin of life by some means to me unknown. Possibly in the future someone will determine positively the procedure used, or may demonstrate that one of the proposed theories is correct."

And third, the evangelical Christian does not deny the possibility that many aspects of life may be explained by chemistry and physics. A large part of life is undoubtedly chemical. But the Christian explains the intricate chemical relationships by the intelligence of the Supreme Chemist, the Living, Revealing God of Scripture.

The Bible tells Who created life; but it is up to the biologist to find out what that life was like.



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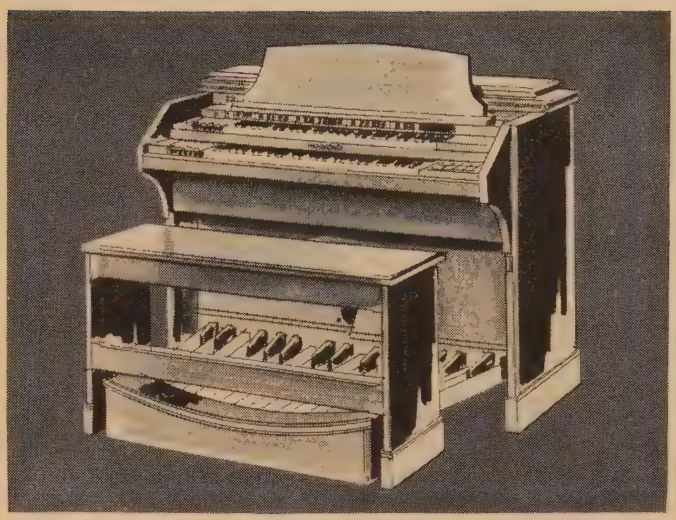

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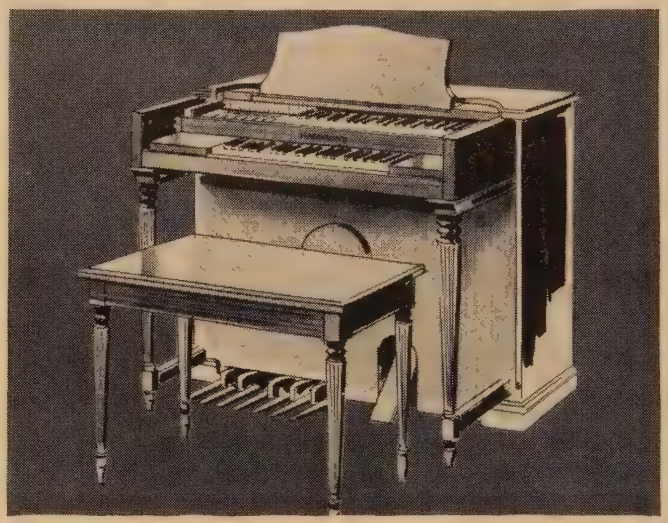

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THE POACHER

Normally the law couldn't catch Blue Joe Matise in a canoe. But with a deep gash in his shoulder and ice chunks on the stream, the burly half-breed was tiring fast.

By Bernard Palmer

BIG "Blue Joe" Matise thrust his paddle savagely into the ice-choked water, ignoring the throbbing, sledge-hammer blows of pain in his shoulder. He took a quick glance behind him, across the lake, and caught the bright gleam of sunlight on the canoe that followed.

The burly half-breed cursed and paddled with renewed fury. All day long the other canoe had been following, pressing closer and closer, relentlessly. Great pearls of sweat came out on Blue Joe's bronzed forehead, only to be whisked away by the chill, biting wind. A sudden wave of nausea swept over him. He gritted his teeth and forged doggedly ahead.

"The next time you kill a moose, Blue Joe," the judge had said to him sternly last fall, "we're going to send you down to Clearwater for a year. I'm tired of having you come before me."

A year at Clearwater! The very thought sent new strength surging into his weary, aching arms and back!

He had killed his share of moose and deer without regard for either license or season. But he hadn't killed that one. Not the one whose hide and rack had been found buried on the banks of the Little Frenchman Creek, half a mile from his cabin. They should have known he wouldn't have been so careless. But always, whenever a moose was found killed, they turned to him.

"It was Blue Joe Matise," they said.

Last night, if a friend hadn't warned him, they would have caught him in his sleep. But he had been warned. All night long he had sat in his little cabin, staring in the bright moonlight down the only trail.

He should have left at once, melting away into the darkness as he had done so many times before. But—he drove the paddle deep into the water and turned his heavily laden canoe sharply to avoid a huge, floating cake of ice—but something within him rebelled at running when he wasn't guilty. Rebelled that was, until he saw the figure of a man toiling up the steep slope in the early morning light.

Then panic had seized him for a moment, and all he could think of was to run. Then he had stumbled over that root, as he scrambled down to the lake. If only he hadn't hit his shoulder on that rock!

Angrily he turned back to his paddling, cursing the pain. Cursing the driving, harrowing, throbbing pain that by this time had numbed his side and set his head to spinning.

If it hadn't been for that, he would have laughed at the man who thought he could catch Blue Joe Matise in a canoe. He took a deep breath and lifted the blade of his paddle expertly, to fend away a chunk of ice.

If only he had been able to stay in the village and listen to the slight little man with the Book. He smiled a little crookedly, in spite of the pain. It was strange how he had come to like the stranger with the puny arms and the thin pinched face. He could have crushed him with one big fist.

But it had been good to listen to him make words from the Book, to hear him tell of this One who could cleanse Blue Joe's wicked heart. This One loved him so much that He gave His life for him.

The big half-breed spat contemptuously. Love! He was Blue Joe Matise! Women shrank from him. Men hated and feared him, and for good reason. But love—he didn't need the love of either woman or man.

But that had been before Clifford Berquist had come to tell of Jesus—this One who cared not for the color of a man's skin, nor the blackness of his heart, but who loved all men and longed to bring them kneeling to His feet.

It would have been good to have stayed and listened to this pale, thin fellow. It would have been good to have asked him questions.

He took a quick survey of the supplies in the bottom of his canoe. As long as he had his rifle and cartridges, he need not worry about something to eat.

But those words of that Clifford fellow kept coming back to him. What was it he had said? "Man does not live by bread alone." And another time, "The wages of sin is death, but the gift of God is eternal life." That was what the big half-breed could not understand so well. He wished he could read those words.

While the others had been in school, Blue Joe had been robbing traps and poaching game. Others could read books; but he could read the wilderness.

"There isn't another man in all of Canada that knows the forest life like Blue Joe Matise," he used to boast at the bar of the village's only tavern. And there were none to challenge him.

"Would you like a Book of your own?" the missionary had asked him.

He remembered now how hotly his face had burned.

"No," he had said, cursing so savagely the little man had winced.

Strange how the words of that quiet, friendly little missionary kept coming back to him as he paddled. Strange that his heart should ache with a pain that momentarily made him forget the pain in his arm.

But this was no time to think of the missionary.

He had no time for anything now except to paddle faster and faster and faster. He looked back. His heart almost stopped beating.

The mouth of the creek was choked with ice. There would be precious minutes lost in portaging, minutes that he dare not waste! The fellow in the canoe behind him was gaining.

Blue Joe ran his canoe up on shore. With Herculean effort, he hauled it up and hoisted it to his shoulders. As the weight touched his injured collar bone, he staggered and almost went down.

But, cursing with every step he forced himself forward, stumbling up the steep, rocky slope. Once or twice he fell, sprawling painfully on the rocks. But he struggled to his feet with his burden, and struggled on. At the crest of the hill he paused and looked back. The sharp outline of the pursuing canoe was sharply etched against the water. The fellow was gaining.

Sudden panic seized the half-breed. He turned and plunged headlong down the hill without regard for his injured shoulder. Frantically he dropped his canoe into the ice-choked stream and jumped into it, almost capsizing it.

But the fellow behind was strong and fresh and uninjured! Blue Joe's breath was coming in long, tearing gasps and his heart was hammering a wild tattoo against his ribs. He had lost so much time—so very much.

A huge, jagged chunk of ice rolled down upon him. He slammed the blade of his paddle against it and swept it aside, scant inches from the fabric of his canoe. An instant later and he would have been trapped helplessly.

It was dangerous enough in waters like that with both shoulders strong. But he had no time for anything now, except to paddle faster and faster.

Surely the man behind wouldn't put a canoe into this ice-choked stream. Surely he would stop now, abandoning his canoe and trying instead to hurry along the bank as best he could.

The half-breed caught his breath sharply. As he turned to fend away a jagged slab of ice, he caught a glimpse of the other canoe a scant half mile behind him.

The ice was crackling and roaring behind him as it piled high on the shores of the lake. And, every now and then, a huge, lethal chunk of it came hurtling down stream to crash against the rocks.

But Blue Joe scarcely noticed it. The pain and numbness had spread along his arm until he could scarcely lift it. His paddling became slower.

The stream was so crooked now that his pursuer was screened from view. But Blue Joe knew what was happening. He was drawing closer and closer. Soon he would come within gun range and he would have the big half-breed! The ice in the stream was as nothing compared to the ice in Blue Joe's heart.

They weren't going to get him and lock him up! He would die first!

If only he could have talked with that missionary another time. If only he could have learned more about this One who could give him peace and victory.

He looked back. His heart almost stopped its beating. He caught a brief, fleeting glimpse of his pursuer's canoe, pushing its needle nose around a curve a scant 300 yards up stream. He had to do something! *He had to do something!*

With one arm dead on the paddle the half-breed thrust faster and faster and faster until he reached the rapids just ahead. Down the first stretch of wild water he plunged, almost flipping over as he missed a huge granite boulder and was almost caught in the grinding teeth of two great chunks of ice. Then, as he reached the quiet pool that split the rapids, he ran his craft expertly up the shore. His pursuer must have been hesitating at the lip of the frothing rapids. He hadn't yet bounded into sight.

Working with frantic haste Blue Joe plunged into water up to his waist, and shoved his canoe out of sight among the rocks and brush. Then he scrambled out of the cold stream himself and crouched there, waiting.

The man behind him wouldn't know the stream as he did! He would be thinking of capturing the big half-breed, thinking that if Blue Joe could shoot the rapids he could do the same. He might be able to make the first rapids. It was dangerous, but possible. But he would be so busy with the water that surged about him that he would have no thought for what lay ahead. He would go bounding across that little stretch of quiet water, around the sharp bend to crash into the big boulders that lined every foot of the almost perpendicular drop of the river.

Blue Joe grinned evilly. That would be the end of him! Nobody in all of Canada could outsmart Blue Joe Matise.

But what was it the missionary had said?

"The wages of sin is death!" That phrase kept hammering through his mind. "The wages of sin is death!"

Was it has fault that his pursuer didn't know the river? Was it his fault that the rapids below were so steep and swift, or the rocks so sharp and numerous that no man could make it and live? Was it his fault that the fellow had followed him?

And yet the Book said, "The wages of sin is death! The wages of sin—!"

The sweat came out on Blue Joe's forehead and moistened the palms of his hands. Suddenly he was cold and trembling. He leaned forward slightly and saw the canoe poised on the lip of the rapids.

He wanted to shout a warning. But there wasn't time! The canoe was seized by the raging current and dashed downward against the rocks! The fellow handled his paddle expertly! Desperately! But he hadn't reckoned with the swiftness of the water, nor the danger

Behold the Fowls

ONE Sunday morning, the elderly German woman trudged wearily along a bombed-out street in her hometown of Kaliningrad, East Germany.

She had not fled in 1945 when the Russians invaded and destroyed the city. After being interned in a Russian prison camp, she and other remaining Germans had been allowed to return to the remains of their homes.

She looked at her empty hands. She wanted to help others in her church congregation who were hungry, starving.

Suddenly she spied an aluminum cooking pot in the rubble. Eagerly, she picked it up. After all, she intended to start housekeeping again. And this was a beginning.

As she continued walking, she noted the green meadows behind the red, burnt-out houses. Tall weeds and young green grass tried to hide the ugly scars of destruction.

"If we only had enough food," she murmured to herself. "Then I could help others and give them new courage."

"Dear Lord, help us," she prayed.

At the next instant she saw a large flock of sparrows descending close to her feet.

To her astonishment, she noticed that the excited birds were fighting over peas on the cobblestone pavement.

Then she realized. When a Russian supply wagon came by, a hole must have been ripped in one of the bags it carried.

New life entered her tired body as she knelt to pick up the peas. Two hours later, she had filled the cooking pot.

Gratefully, she looked up into the blue sky. She had seen the mercy of God.

Now she would be able to prepare food for the hungry members of her church, the only remaining church in Kaliningrad.

She chased away the sparrows and the words of Christ came to her:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

of the ice! His canoe was caught, half way down the boiling stretch of water, between a huge, grinding chunk of ice, and a great jagged boulder. The thin aluminum craft was crushed as though it had been made of paper! Blue Joe's pursuer was plunged into the icy water!

For a heartbeat the burly half-breed hesitated, staring wildly about, gripped by uncertainty.

"The wages of sin!" Forgetting his shoulder—forgetting himself—forgetting even the jail cell, he plunged into the icy water and fought his way over the rocks toward his floundering pursuer.

He was struggling, half conscious, in the raging current. Wading through the icy water up to his neck, Blue Joe grabbed him and started slowly toward shore, ignoring the ice that slammed into them, tearing at his clothes and bruising his exhausted body.

Finally the half-breed was able to struggle back to shore with his burden and, stumbling, sprawled wearily on the bank.

How long he lay there he did not quite know. It may have been two minutes. It may have been ten. But at last his strength came back to him a little, and he raised on his one good arm.

"You!" he gasped when he saw whom he had pulled from the water. "You!"

"They—they caught him, Blue Joe," the thin-faced young man managed to say. "They caught the fellow who killed that moose. I . . . I came to tell you."

He stopped weakly, as though the very effort of talking was too much for him, and for a moment closed his eyes.

"But why?" Blue Joe asked numbly. "Why you do that?"

"I was afraid you would run," he explained slowly when he could speak. "I was afraid I wouldn't get another chance to talk to you about Jesus, about your soul."

Blue Joe straightened, turning the words slowly in his mind.

"Does Blue Joe mean that much to you?" he asked, his voice quivering.

"Blue Joe means that much to Christ."

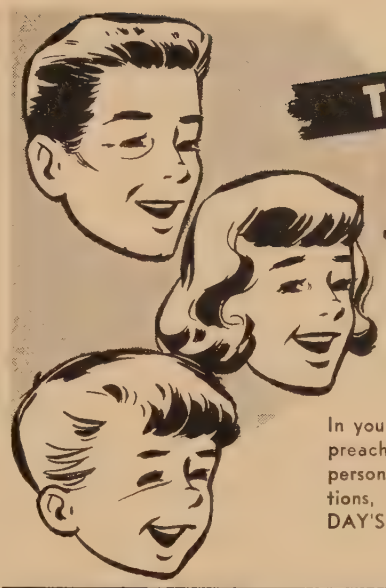
The big half-breed looked out across the raging, ice-choked stream.

"For God so loved the world," the small one had read from Book back in the village.

He took a deep breath and looked down at the weak figure of the man beside him.

"You rest now," Blue Joe said, a new tone in his strident voice. "Later we talk about this Jesus!"

A smile lit the big half-breed's face. Even as the warmth of spring was melting the ice of winter, so was summer coming to Blue Joe Matise's sin-frozen heart. END



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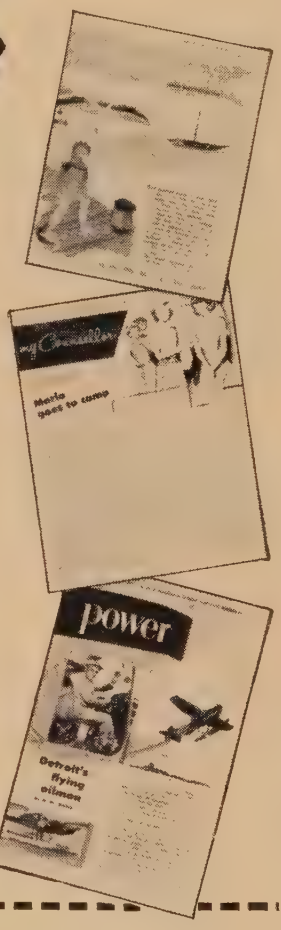

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Photos by Tom Lim

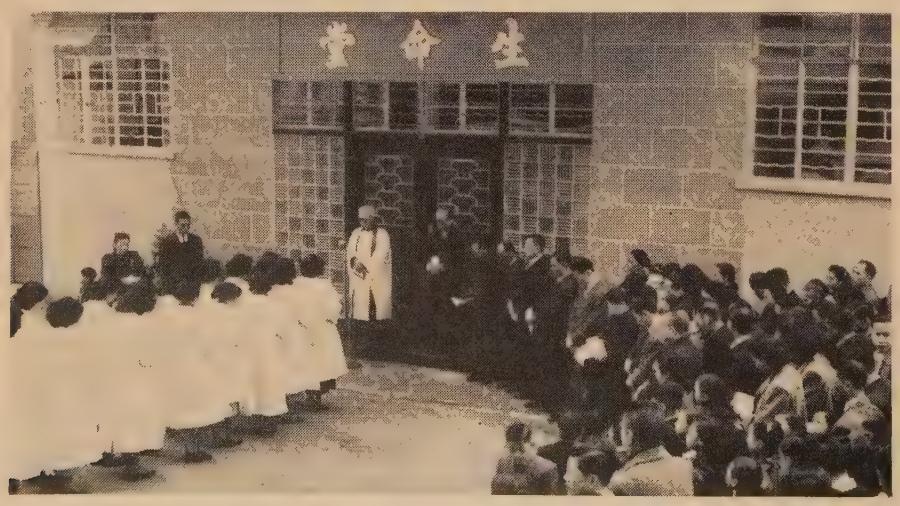
The reception of 61 members last year swelled the active church membership to 440, plus a Sunday school of over 300.

Chinese Church Goes It Alone

Vigorous church proclaims Christian message on edge of bamboo curtain. Work thrives minus foreign aid.

MISSION-MINDED U.S. Christians worried about what happens when missionaries are forced to pull up stakes ought to take a long look at a church perched just outside Red China.

Swatow Christian Church on the Kowloon peninsula across from the island of Hong Kong is an A-1 example of what the mission authority means by an indigenous church.



More than 100 members in church choirs spark program. They raised $20,000 for new building.

No crutches for the Swatow Christians. They've been going it alone since before World War II.

They recently sat down to a traditional Chinese feast (sharks' fins and stuffed ducks on the menu) to celebrate the fifth anniversary of the dedication of their $300,000 (Hong Kong money) church building.

The 440-member church financed construction in only two years, dedicated the four-story building debt free in 1950.

Vigor of the young church is a tribute to foundations laid by Scotch Presbyterian missionaries of the 19th century. Swatow embroidery work, now a world-famous industry, was originally taught to the Chinese in Swatow by missionaries. As a result, most workers now in the industry have Christian backgrounds.

As the embroidery business grew in Hong Kong it attracted more and more workers from Swatow. They formed a

church 50 years ago, but it was not until the post-war era that they really got going in high gear.

During the Japanese occupation they shared premises with a bookroom and medical mission. In 1947 a U.S.-trained pastor came to the Swatow Church. Theodore Choy had served the church when it was a small chapel, returned to it after stateside training (Evangelical Free Church Seminary and Wheaton College).

Choy saw that something had to be done about the church's inadequate quarters.

Relying on faith and prayer his congregation bought a plot of ground, though the asking price was outrageously high. The venture was staggering. They had no connection with foreign mission funds, and the Communist tide was pushing at the doors of Hong Kong.

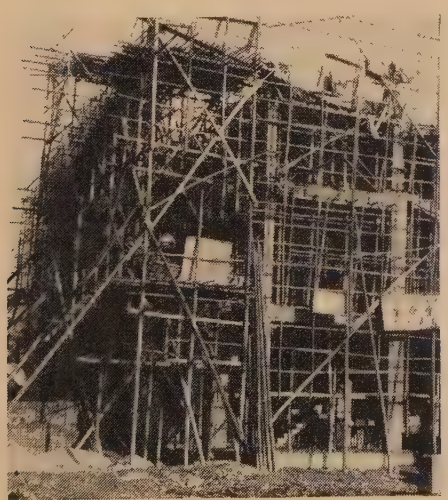
They went ahead with plans anyhow. Officers of the church raised $245,000 themselves. They pledged personally four times to reach their goal.

Women's groups raised $37,000. The choir put on musical programs, netted $20,000. Youngsters placed tin cans in the homes of Sunday school members, collecting them monthly for seven months. Result: $11,000 in the coffers.

Church members sacrificed personally. A grandmother who carried water buckets to refugee huts on the mountainside from dawn to dusk gave five dollars of her income of nine dollars a month. Children who got "good luck" envelopes filled with money at the Chinese New Year filled their collection cans with the contents.

Today the Swatow Christians have two branch churches, complete with brand new buildings. The three divisions are independent of any denomination.

Budget of the main church is $40,000 this year. Each year the budget has run short. But each year the members



Bamboo scaffold supports rising church.

A Sunday School for "JIMMY" in rural America

JIMMY is ten this year, and he thinks living on a farm is wonderful. To him rural America is a swimming hole or a ride atop a hayrack in the summertime — skimming across a frozen pond or sliding down a hill in winter.

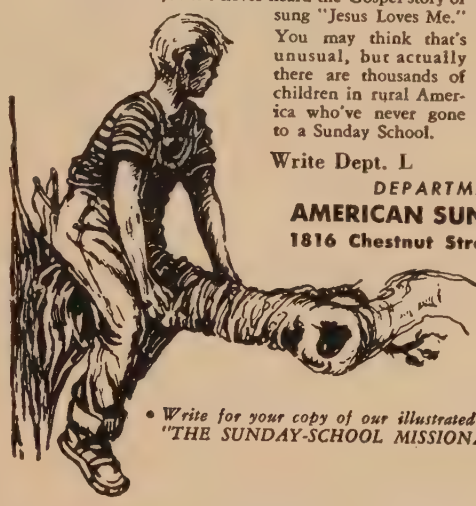
But sometimes a rural community can be lonely for a boy. And a boy like Jimmy misses out on some pretty important things, too.

Sunday School, for instance. Jimmy has never been to Sunday School—the nearest church is 40 miles away. He's never heard the Gospel story or sung "Jesus Loves Me."

You may think that's unusual, but actually there are thousands of children in rural America who've never gone to a Sunday School.

That's why the American Sunday School Union sends out missionaries to America's rural communities to start Sunday Schools. These missionaries now minister to nearly 180,000 families each year — conducting more than 2,468 Sunday Schools and 1,576 Daily Vacation Bible Schools.

These Schools must be kept active — and many more must be started — if boys like Jimmy are to hear the Gospel. Your prayerful support of the American Sunday School Union will help take a Sunday School to Jimmy. Will you answer this need?



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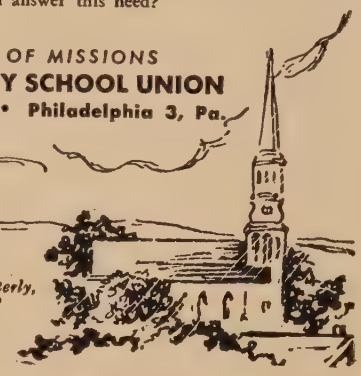

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Tent serves Swatow young people in gospel band outreach to refugees in nearby hut areas.

dig into their pockets to make up the difference. No year's end has seen a deficit.

Program of the Swatow church is centered around youth. Forty-six staff members man the Sunday school of 309 scholars. A daily kindergarten was begun in 1950. It now extends to fourth grade and is accredited by the Hong Kong government.

The young people's organization has charge of an early Sunday morning worship service before the regular Sunday school hour. They publish a monthly magazine, enjoy parties, outings and competitive sports, including swimming, track and mountain climbing. An annual youth conference, a church workers' retreat and a children's camp is on a college campus.

The church sponsors a free clinic, co-operates with Youth for Christ meetings, holds special evangelistic services, sends out weekly "gospel bands" to crowded hut areas.

It has been a stopping-off place for Elmer Johnson of the Evangelical Free Church, J. Elwin Wright and Clyde Taylor of the National Association of Evangelicals, J. C. Brumfield of the Radio Kids Bible Club and CHRISTIAN LIFE Correspondent Don Hoke.

Pastor Choy is now back in the States with his wife and family of three for graduate work at the University of Iowa. After a teaching stint he intends to resume work in the Far East—perhaps to have a hand in the grounding of other national churches as hardy as the one where he got his start.

Delinquency in the Orient

WAYWARDNESS of uncontrolled youth isn't just a problem in crowded U.S. cities. It's cropping up in the Orient.

War's disruption broke family ties. In South Korea officials estimate there are 300,000 widows, 260,000 orphaned and homeless children. Eight million refugees from the north complicate the picture.

"Living by their wits, rummaging for refuse, thieving where they can, knowing no restraint and wanting none," was the way *Biblical Missions* described Korea's waifs.

One problem is how to reach the parents under such conditions. Children are usually the first to become interested in the Gospel, then they lead their elders to spiritual awareness. Breakdown of family ties rules this out.

Bright side of the picture, Korean Christians feel, is the new impetus being given through foreign missionary relief and help in spiritual ministries.

Know-how for Mission Printers

CREAKING presses and out-moded printing methods are seriously hampering the spread of gospel literature, Good News Publishers believe.

Because of this they have jumped the gun with their new Missionary Printing School. It will open September 19 at the Good News plant in Chicago instead of waiting for the fall of 1957 when a new building and headquarters is slated to be finished.

For an investment of $15,000 literature can be produced that will do the work of 10 or 20 missionaries, says Clyde H. Dennis, Good News director.

Beginners will learn machine typesetting, layout and copy preparation, stripping, offset printing with automatic equipment and bindery methods. Advanced students will get, in addition, courses in photography and platemaking.

Dennis says a year's training should equip the average student with enough know-how to go to work immediately on the mission field.

"WHAT IS THAT IN THINE HAND?" (Exodus 4:2)

"And they say unto Him, we have here but five loaves and two fishes. He said bring them hither to Me . . . and they did all eat and were filled: and they took up of the fragments that remained, twelve baskets full." (Matt. 14:17, 20)

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let it be used today for the spreading of the Gospel in Africa, and *"Prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."*

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Soviets Turn on Charm

Smiles at Geneva, invitation to Billy Graham, green light to Baptists—are these good signs?

JOLLY RUSSIAN farmers church-going in Iowa, Kremlin leaders radiating good will at Geneva's "Meeting at the Summit," loquacious Russian churchmen visiting Britain . . .

Russians were turning on the charm in 1,000-watt doses, and people all over the world were asking, "Why?"

No sooner had nine Russian churchmen arrived in Britain than they began to talk. And the talk was startling. During their two-week stay they:

- Asked Billy Graham to preach in the Soviet Union.
- Agreed to a conference in Moscow in 1956 to discuss intercommunion between the Church of England and the Russian Orthodox Church.
- Invited four U.S. Baptists to visit the U.S.S.R., said they would be free to "preach on whatever they like, go wherever they like."

Biggest mouthful came from a Russian Baptist at the Baptist world congress in London. Said Alexander V. Karev, secretary general of the All-Union Council of Evangelical Christian Baptists:

"I believe many of you here today will come to our country one day. I believe all of you who want to come to our country would also like to be loved by the people you meet there. We want Russian brothers and sisters to get fond of you when you come to our country."

Does this mean Russia's attitude toward religion is softening?

The talkative Russian churchmen painted a bright picture of religion in Russia.

Russian Orthodox Metropolitan Pitirim of Minsk (who made the Billy Graham comment), told newsmen "a religious revival" is taking place in the Soviet Union.

He said the Russian Orthodox Church has more than 20,000 congregations and is "independent and free" of government pressures to engage in "peace movements."

Yakov Zhidkov, leader of the Russian Baptists, said Baptists and other non-Orthodox groups enjoy more freedom than they did before the Bolshevik revolution. Russia's 500,000 Baptists, he said, outnumber those in Britain.

Testimonies from Western churchmen who recently visited Russia seemed to bear out the Russians' stories:

- Dr. Donald Soper, British Methodist leader, said a 15-day jaunt to the U.S.S.R. had convinced him Christians were living in "relaxed conditions" since the death of Stalin.
- Seven Anglican priests back from 17 days in Russia, told newsmen: "Nothing impressed us more than the unforgettably moving reception we had from packed congregations . . . On one

Photo by Mildred Forbes

OVER THE TOP FOR PARK STREET
Missionaries light fire under Bostonians.

Wide World Photo

BAPTISTS GET NOD FROM U.S.S.R.
Hargroves, Adams, Jackson, Ohrn in London.

weekday, for instance, we found 5,000 people worshiping fervently."

What's it all mean?

At worst Operation "Big Smile" could be nothing more than a phony cover-up for the Soviet Union's ruthless tactics to take over the world.

At best it could mean the Russians genuinely want an end to the cold war and the beginning of cultural and economic interchange between the East and the West.

If the latter is true, evangelicals ought to be ready to jump. Billy Graham has not said "no" to bid to go into Russia. At last word Evangelist Tommy Hicks was poised at Helsinki, ready to fly to Moscow.

Perhaps there will yet be an opportunity to preach the Gospel behind the Iron Curtain. Christians should pray to that end.

Quarter of a Million

IN THE WAKE of the People's Church (Toronto, Canada) over-the-top missionary conference pledge, Park Street Church of Boston, Mass., raised a total of $227,526, largest in their history.

One of the stimuli to increased giving were booths, set up by 20 mission boards, in an exhibition room.

A $25 prize was awarded to the booth judged best by attenders. The prize-winning exhibit was from the American Leprosy Mission.

Another unusual touch was the closing conference sermon. Dr. Harold J. Ockenga, pastor, preached while Harry Liu, of Pocket Testament League, translated into Chinese.

Baptists Meet in London

OUTGOING PRESIDENT of the World Baptist Alliance told 8,000 Baptists at their golden jubilee congress why British Baptists take the World Council of

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61,264 of the Mau Maus whose terrorism and violence have held Kenya Colony, Africa, in the grip of fear for 2 years, have received Gospels of John from Pocket Testament League evangelists.

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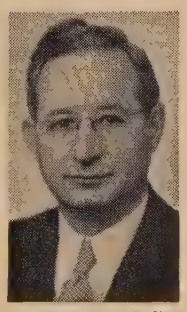

Rev. Jacob Peltz

From the Russian Zone of Germany came this heart-rending appeal: "Help us in our great need. We have no money. We are ill and hungry."

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Please do pray for us and send a gift to help our ministry amongst the poor and bereft: youngsters in our Children's Home, aged and destitute Hebrew Christians and young Hebrew converts suffering persecution for His sake. The need is very great. Please help us. Address Communications to:

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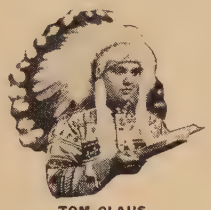

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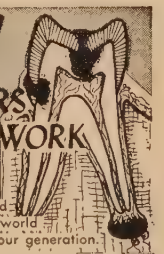

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Missions

Churches with a grain of salt.

Said London Pastor F. Townley Lord: "We will pray and work with anybody for the extension of Christ's kingdom but we do not share the view of those who talk about the organizational division of Christendom as 'sin.'"

The Baptist church, he said is built on "the idea of a regenerate community." He maintained Baptists shouldn't sacrifice this or other essential principles in the name of "brotherly cooperation."

In the same address he flayed modern ideas hostile to Christian tradition. Today's children, he said, are encouraged to "dethrone the God of their fathers in favor of the nebulous diety of humanism." They are told "that mankind no longer needs a savior, that a little psychoanalyzing will do all that is necessary."

Before breaking up, the Baptists (among other things):

- Passed a strong resolution on religious freedom. It drew attention to intolerance in Iron Curtain countries, Spain and parts of South America, without mentioning them by name.
- Elected Dr. Theodore Adams, pastor of Richmond, Va.'s First Baptist Church their new president.
- Heard Billy Graham assert that the hearts and minds of men are prepared for the Gospel as "never before" in history.

New Prexy Adams said he hopes to bring the next world meeting to the U.S. in 1960. Baptist world membership has shot close to the 21 million mark.

Enemy Within the Gates

VICIOUS CHARGES have been lodged against American missionaries in French Cameroun, West Africa.

Trouble started last year when union organizers from a coastal town moved in on the Presbyterian U.S.A.'s second largest mission hospital in Yaoundé, the capital city. Outweighing legitimate demands was the insistence that "the employees of the hospital be free from control of either mission or church."

Things came to a head when a young man was dismissed for incompetence.

The unionists called a strike, threatened violence. Missionaries removed patients to a government hospital and a Roman Catholic hospital. When the day set for the strike arrived, there was nothing to strike against.

In a few months work was started again. Employees were required to sign contracts declaring they were entering the work of the hospital as a Christian service.

Recently union organizers submitted a vitriolic protest to the United Nations

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Some of Our Orphans at the Dining Table

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trusteeship council which administrates French Cameroun.

Snarled the unionists: "The French administration leaves unpunished and allows the re-establishment in the territory of certain criminals like the American Doctor Reihmer who closed the doors of the missionary hospital at Sakbayeme for three months, ejecting and sending to their homes all patients, even those who had been operated upon the day before the drama took place. A large number of them died."

Presbyterian Missioner L. K. Anderson denied the transfer caused the deaths of any patients. He said two heart patients who died undoubtedly would have done so even if the hospital had not been closed. He said no operations had been performed for a week before the closing.

Later, Anderson reported, a service in a Presbyterian church in Yaoundé was broken up by the loud singing of the Communist "International." Leader was a self-styled Christian who was brought up in a mission school and is now a medical assistant in the government hospital.

Global Notes

● Communism is wrestling Christianity for the minds of European children. So says Franklin F. Ellis, director of Child Evangelism Fellowship. He made the statement after a summer trip through European countries. "Home classes in Communist indoctrination are held similar to our Good News Clubs," he said.

● Formosa's greatest Christian assembly marked the close of a month-long evangelistic thrust in Taipei. Nearly 7,500 people streamed into a basketball arena for the assembly. At least 179 of them professed faith in Christ. Of the campaign's 1,221 decisions, two-thirds were made by people who fled Red China.

● Two hundred students (mostly Moslems) said "yes" to Christ in evangelistic meetings in Beirut, Lebanon, reports International Students, Inc. More than 3,000 persons crowded American University auditorium to hear American Student Maurice Hanna, 22.

● Church of God Pastor Cline R. Paden, who's been involved in an up-and-down church sign squabble with Italian police, was given a suspended ten-day jail sentence and fined $15. He said he'd appeal.

● Voting 91-0 after Catholic senators walked out, Belgium's senate passed a bill to cut subsidies to Roman Catholic schools up to $10 million a year. Catholic leaders vowed they'd fight to annul it.

50,000 KOREAN ORPHANS NEED OUR HELP!

Yes, the war was over long ago in Korea, but for 50,000 orphans there is a war going on which will never cease. For many of these unfortunate ones life is a losing battle. For others there is a little hope and comfort made possible by our many Christian friends in America who have stood by our orphanage work through the years.

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Nation

Presbyterians, Catholics Trade Blows

'Marian cult' gets going over from seminary head. Catholics angrily charge 'distortion.'

EIGHT MONTHS have passed since the Roman Catholics' Marian year of 1954 passed into history. But the issues it raised are more lively than ever.

Latest blows over the position in the heavenly hierarchy of Mary, mother of Jesus, were traded by the Presbyterians and the Catholics.

The Permanent Commission on Interchurch Relations of the Presbyterian Church in the U.S.A. castigated the Roman concept of Mary. It called attention to "the progressive trend to exalt the figure of the Virgin Mother to the office of associate partner in the work of redemption . . ." It stated flatly: "Mary of Nazareth has become Co-Redemptrix with her Son."

The Presbyterian statement was said to have been written by stormy petrel Dr. John A. Mackay, president of Princeton Theological Seminary (whose statements often engage him in controversy). It drew immediate fire from the annual convention of the Catholic Theological Society of America in New York. The convention declared: "It would be reassuring if all men who call themselves Christians could be as unanimous in proclaiming their faith in Christ as God, as the Presbyterian General Assembly was unanimous in its attack on Catholic devotion to Mary."

Leaving reporters to puzzle over the meaning of the sentence, the Catholics stated more simply: "It is not true that Catholics think of Mary as a 'semidivine' being. It is not true that in the mind and heart of Catholics Mary takes the place of Christ."

The Catholics went further. They charged that the Presbyterians had "distorted" their devotion to Mary. They left unanswered, however, another charge. The Presbyterians had said the increasing emphasis of the Roman church on the role of the Virgin Mary has "widened the breach" between that faith and "all other Christian communions."

The Presbyterian statement concluded: "Non-Roman Christians . . . deny that the church has any authority to create a theology which has no foundation in Holy Scripture. As for churches in the Protestant tradition, they affirm, now as ever, the exclusive and sovereign Kingship of Jesus Christ in the church and the sufficiency of His mediatorial work for men. . .

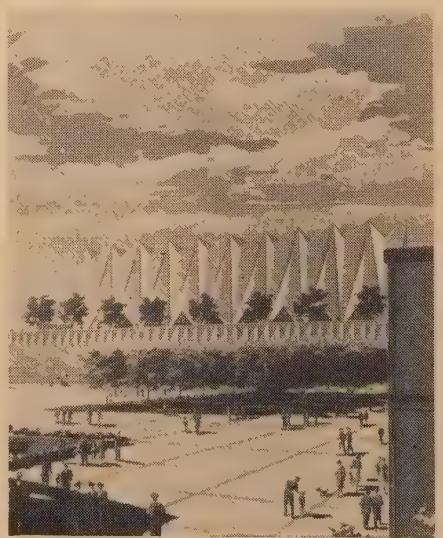
"The Marian cult constitutes a challenge to all evangelical Christians."

Even as these statements were in the making, Vatican action underlined the Roman position. A booklet written by one of the church's own German priests, Father Johan Pinsk, was banned. Reason: it puts the Blessed Virgin "on the same level with other creatures."

Osservatore Romano, Vatican newspaper, said in announcing the ban: "Our Lady is endowed with prerogatives so singular that they raise her incomparably above any other creature." The newspaper added that Father Pinsk had by-passed 19 centuries of Catholic tradition in keeping exclusively to his own interpretation of Holy Scripture.

Wigwam Chapel Gets Gate

WHEN PICTURES of the proposed Air Force Academy to be built near Colorado Springs, Colo., were first unveiled an anguished yelp was heard in the churches of the land. The ultramodern chapel looked like nothing so



Religious News Service Photo

PROPOSED AIR FORCE CHAPEL
Accordion falls flat.

much as "an assembly of wigwams," according to Sen. A. Willis Robertson (D.) of Virginia. *The Washington Star* called it an accordion.

Maj. Gen. Charles I. Carpenter, Air Force Chief of Chaplains, said he hadn't approved the design.

As a result of the outcry, Chicago architects Skidmore, Owings and Merrill abandoned the design in favor of a chapel along more conventional lines. It will include steeple and stained glass windows. The designers said that even this may not be the final design.

Religion Sneaks In

THE INDIANAPOLIS Board of Education has developed what it hopes will be a way of getting some religion in the school without violating the U.S. Supreme Court decision which in effect is an order to keep it out.

A social studies curriculum which includes topics dealing with America's religious heritage will be used in seventh and eighth grades beginning in September.

Materials in the curriculum were drafted by a committee of Protestants, Roman Catholics, Christian Scientists and Jews. Aim is to teach about religion but not to teach any sectarian religious doctrine.

Nation's Spiritual Revival Phony?

SOME THINK SO. Some don't. That is, that a national revival is under way. But the minister emeritus of National Presbyterian Church in Washington, D.C., the Rev. Dr. Albert J. McCartney, is sure any revival the U.S. may be experiencing now is a false one.

What makes McCartney's statement important is that he said it in National's pulpit. The church is the one President Eisenhower usually attends.

Said McCartney: "We hear much talk today in press and pulpit about a spiritual awakening, but . . . the more seasoned leaders of the churches are inclined to question the depth and direction of the movement and . . . to talk cynically about 'piety along the Potomac.'"

Real sign of a revival, he added, "is humility and repentance." But repentance "comes hard for a church or a nation riding high in the lush times of power and prosperity."

Unscrambling a Hoax

A RETIRED professor and a Minneapolis reporter unscrambled the musings of a Scandinavian farmer. But the farmer, now deceased, had fulfilled his life's ambition.

In 1898 the farmer, Olof Ohman, brought a stone, mysteriously engraved, to Kensington, Minn. He claimed that

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he found it under some tree roots as he was grubbing out his land.

Since that time, the stone has been the center of debate. Supposedly it proved that Christian explorers visited Minnesota 130 years before Columbus. It was said to contain the first recorded Christian prayer on the American continent.

Then Prof. J. A. Holvik, retired professor of Norse and literature at Concordia College in Moorhead, Minn., and George Rice, *Minneapolis Star* reporter, got their heads together.

After long investigation they proved the stone was a "phony." They contend that Ohman carved the inscription.

According to the investigators, Ohman once told a friend, "I want nothing more in life than to be able to figure out something that will puzzle the brains of the learned."

The stone tells this story in early Scandinavian (Rune) writing:

"(We are) 8 Goths and 22 Norwegians on (an) exploration journey from Vinland across West. We had camp by two skerries one day's journey north from this stone. We were (out) and fished one day. After we came home (we) found ten men red with blood and dead. AVM save (us) from evil. Have ten men by the sea to look after our ships 14 days' journey from this island. Year 1362."

The letters, AVM, long believed to stand for "Ave Maria," were said by the two investigators to stand for "AUM" a sacred symbol of eastern mystical religions, such as theosophy, of which Ohman was a devotee.

Motto for Money

PRESIDENT EISENHOWER has signed a bill to require that the motto "In God We Trust" appear on all U.S. currency (it already is stamped on coins). But don't look for it on your paper money for a year.

The Bureau of Engraving and Printing is experimenting with new presses which will print 32 bills at one time instead of 18 as at present. Should the tests be successful the motto will be added gradually to plates which replace ones now in use.

The one-dollar bill will have the motto first.

Warriors' Windows

THE WAYNE County Detroit Council of Allied War Veterans has raised $20,000 to pay for five striking stained-glass windows as part of the restoration of the century-old Mariners' Church. Heroic figures of the Old Testament have been selected for the windows as symbolizing the five military branches.

In the Coast Guard window, Raphael

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and Gabriel, two of the archangels, the healer and the messenger of God, are shown. They represent heavenly guardians.

For the Navy, Noah, the savior of his flock, and Moses, the law-giver, are the symbolic figures.

The Marine Corps is represented by Abraham and Elijah.

Joshua, a military leader, and David, the king, represent the Army. And the Air Force is represented by the archangel Michael, the conqueror of evil, and Uriel, the bringer of light and wisdom.

Hoover's Depressing Report

EVANGELICALS wish that the rate of conversions were increasing at a rate four times faster than the growth of population in the U.S. Mathematics would dictate that at some point in the future all Americans would be believing Christians.

Unfortunately, conversions are not increasing at that rate; but crime is. The same mathematics state that sooner or later all Americans will be criminals.

The rate was announced by J. Edgar Hoover, director of the FBI. For the seventh consecutive year a new record was established for crime in the U.S. The number of crimes committed—2,267,250—was five per cent higher than the previous record set in 1953.

In the last 20 years, Mr. Hoover declared, 146,869 persons have been "wilfully and unlawfully slain."

During 1954 there were 1,406 major crimes for each 100,000 persons in the U.S. Rural crime is increasing twice as fast as that in cities. An increase in juvenile crime amounted to 2.3 per cent more youngsters under 17 arrested for serious offenses.

These are figures to challenge the church.

What Church-goers Believe

YOU'RE AN AMERICAN. And you say you believe in God?

Here are some things you might want to know about yourself.

1. Ninety-six per cent of all Americans say they believe in the Creator, but only 76 per cent believe in a life hereafter.

2. More than 70 per cent of American Negroes are church members. Only 60 per cent of the white population claim that they are members of a church.

3. Couples who have the same religious beliefs have twice as good a chance of a happy marriage as those that don't.

4. Episcopalians, Jews and Presbyterians have the biggest proportion of professional and white collar members. Roman Catholics, Baptists and

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Nation

Lutherans have the biggest share of people who work with their hands at manual labor.

Or so say the statistics compiled in a new book, *A Guide to Religions of America,* published by Simon and Schuster.

Here are other figures revealed in the compilation which clergymen and church researchers of many denominations helped get together.

Suicide rates are lowest among Jews and a little higher among Protestants than Catholics. Three of every ten Catholics marry non-Catholics, one of the three without the church's approval.

Jews have the lowest divorce rate. Presbyterians, Episcopalians and Congregationalists have the highest proportion of college-graduate members.

Sentiment among Protestants favoring one united Protestant church has climbed from 40 per cent in 1940 to 50 per cent at present. Those opposed have shrunk to 39 per cent.

Catholics, Jews and Episcopalians have much smaller farm memberships than Methodists, Baptists, Presbyterians, Lutherans and Congregationalists.

The average church has 322 members, a boost over the 1926 figure of 235. There are now 6,777 ordained women ministers. About 3,000 of them are pastors.

Among clergymen, 38 per cent believe the Bible is "wholly free from legend or myth," a figure significantly close to the percentage of church members who oppose one united Protestant church.

And if you are an evangelical, Bible-believing Christian, you might ponder and pray over this significant final item:

Among ministerial students surveyed only four per cent said they believed the Bible contains no myths.

C.O.'s O.K. After A-Test

TWO MENNONITE conscientious objectors completed the first phase of an experiment in Denver, Colo., to test the effect of atomic radiation upon food. They came out of the ordeal apparently unharmed.

For six weeks they ate only foods exposed to atomic radiation. Now they will join other CO's in a series of tests involving foods subjected to greater radiation.

John Meyer, 19, one of the Mennonites, told newspapermen that the group of nearly 20 young men volunteered because "we thought we'd be doing something important and necessary. We also hoped it might help to lessen the general tendency to deprecate the principle of conscientious objection."

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Simon Schwartz photos

Driving tandem tractors, men of the church turn up soil of "Our Lord's Acres" in one day.

Crops Build a Church

• To put up a new church they needed money. So they let the Lord "grow" it for them.

THE little Nazarene Church in Redkey, Ind., had a rural church problem. Despite its tithing congregation, money wouldn't stretch enough to build a badly needed new church. Since they couldn't raise enough money, members decided to build a new building with crops.

Rev. Carl E. Greek who became pastor in 1954 continued a visitation program started ten years earlier. Since World War II the congregation has grown steadily.

But church facilities wouldn't permit further expansion.

One day church men suggested the congregation rent land and farm it for the building fund. The church board and congregation approved the idea enthusiastically. Farmer members of the church organized. Don Walburn and Keith Life were chosen managers.

After several weeks of prayer and looking, they rented a 101-tillable-acre farm. They named it "Our Lord's Acres."

Walburn and Life managed the planning, buying and calling of work days. On work days all cooperating farmers leave their own work and help the church.

The women organized to feed the men on work days.

This spring, 40 acres of oats were drilled in one day. In another day men

Women of the congregation pitch in to provide plenty of food for their hard-working menfolk.

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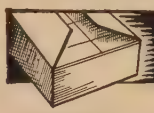

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plowed and worked down 61 acres for corn and soybeans. The third day they planted the corn and soybeans.

Another day the farmers cultivated the crops. When crops are ready, farmers will give three more days of work; one to combine oats, a day to combine soybeans and a day to pick the corn. In eight work days the church may gain $3,000 to $5,000.

More than the money has been the added spirit of fellowship among the church people. This is a church project, not a farm project. All church members have contributed.

Through regular offerings the church hopes to raise sufficient money to put crops in the ground next year and to pay interest on their building loan. Farm money will be used on the principal each year.

When the new large church and the two-story educational unit are completed, the congregation can be thankful and proud of the work they put into "Our Lord's Acres."

No More Evictions

THERE'LL BE no eviction notices to Free Methodist Churches who can't pay high interest on building loans in the future.

The church has instituted a Church Builders' League. League members will make pledges, to be paid monthly or yearly over a period of five years, to create a revolving church loan fund. At the end of that time it is hoped that the minimum fund will be $500,000.

Payments on loans will go back into the fund for further loans. It is expected that part of the interest will be returned to the fund. The remainder will be used to start new works.

Direct Line for Invalid

JOYCE MIEDEMA, 22, of Chicago turned the knob. And for the first time in her life she listened to her church's Easter service.

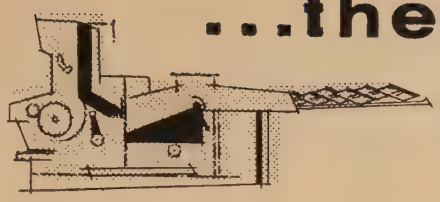
Miss Miedema, an invalid since birth, became the first shut-in of First Reformed church of Roseland to have a direct line communication system installed in her home from the church. The novel idea is being tried on an experimental basis.

Two years ago, Churchmember Joe Biegel spearheaded a drive to install the communication system. Finally he got approval from both church and telephone company.

A direct line was put in to Miss Miedema's home.

Cost for the receiving set is $62; installation is $10; line rental is $4 per month plus additional charges if the home is at a distance from the church.

Pastor Gary DeWitt plans to include a special morning devotional in addition to other regular church services.



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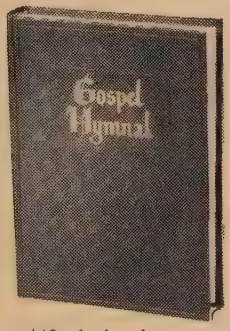

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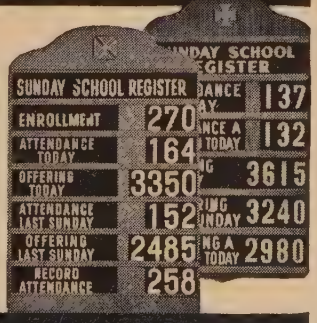

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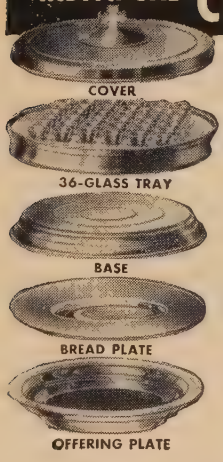

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Church at Work

Johnstown Tribune-Democrat Photo

PATCHING UP THE CHURCH
Mrs. Miller saved her pennies.

Patches, Pockets and Pennies

AFTER FOUR months of baking pies, cakes and bread interspersed with frequent baby-sitting, Mrs. Percy Miller of Johnstown, Pa., counted her earnings.

Then she reflected on the need of the building fund at Geistown Evangelical United Brethren Church.

With brightly-colored cloth patches she constructed her own church. Pockets in the patches held pennies and paper money—$68 worth.

Vanity of Vanities

MANY CHURCH members of both sexes were a bit startled at what they saw during a Looking Glass Conference held at the Concordia Lutheran Church in Los Angeles recently.

After hearing a Sunday morning message on "A Mirror for the Soul," church members came Monday night to take a test. Questions dealt with church services, attendance, stewardship and other spiritual issues.

Toronto Is Next

TORONTO, CANADA, is a month away in the campaign schedule of Evangelist Billy Graham, but citizens of the Lake Ontario metropolis are already sensing a changed spiritual atmosphere.

Four weeks prior to the start of the crusade on September 18, a house-to-house drive was begun to enlist prayer support for the month-long meetings. Willis Haymaker, planning director of Graham's crusades, expects thousands of people to gather in private homes for prayers toward the success of the Coliseum meetings.

As in Scotland, closed circuit television relays are being planned to handle overflow crowds around the Coliseum.

Chain Reaction

BY NOVEMBER 30, members of the Baptist General Conference of America should know if prayer still "works."

September is the first link in a swift three month chain reaction, designed

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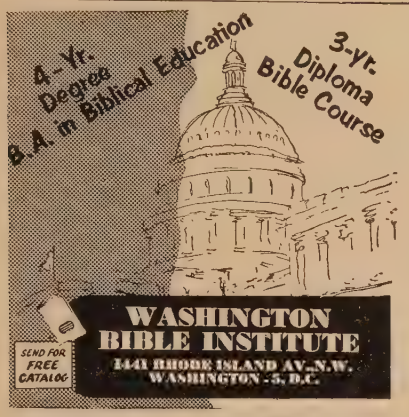
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Church at Work

to pray in prospects, win them to Christ and instruct them in spiritual living by the end of November.

Here's how it works.

In September a Prayer Partnership program will enlist Sunday school members by twos. Each will get a perforated twin prayer covenant card on which will be written specific names of individuals. The idea follows Matt. 18:19: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them. . . ."

In October Sunday school pupils will go after new prospects, especially those who were listed on prayer covenant cards.

In November, pastors will indoctrinate converts and guide them into deeper Christian living.

Bibles for Homes

SOME 100,000 Bible-less Negro homes in Mississippi will receive Bibles during a three-year period. The Negro work department of the Mississippi Baptist Convention directs distribution. The World Home Bible League donates the Bibles.

Started last October, about 24,000 Bibles have already been distributed by the denomination's Women's Missionary Union.

Dr. W. A. Keel, department director, dreamed of 100,000 Bibles for distribution when he came to the department. He had eight. After prayer and faith he discovered the Home Bible League.

Although the Bibles are primarily for Negro homes, anyone asking for one will be given one.

How to Usher

ELEVEN years ago a Methodist minister's son decided it took more than a "blue serge suit and a pious countenance to be a church usher nowadays."

As a result, the only college course in church ushering in the U. S. started.

The first course, "Crowd Engineering," which Dean Everett M. Hosman taught, was offered at Omaha University. Since then nearly 10,000 ushers, ministers, heads of church councils and even city officials have enrolled in the course.

This year, the three-day institute, described as an intensive course designed to teach something of the art, psychology and techniques for church ushers, was held at Hesston, Kans.

The Last Word

WOMEN now will be heard by Northern Presbyterians—from the pulpit. In the recent General Assembly the Presbyterian Church USA voted to ordain women to the ministry.

Only four major denominations are holdouts on this question: Episcopalians, Lutherans, Southern Baptists and Mennonites.

"FOR BETTER OR FOR WORSE..."

That's what Mrs. Vera Willey of Wilmington, Delaware, wrote when she sent in her final "Beginning Christian Writer" lesson. And she expected it to be "for worse."

Hadn't she been warned that her organization was too small to merit space in her local evening paper? Hadn't friends told her that the JOURNAL EVERY EVENING had no sympathy for this work?

But she sent her story off anyway—with fear and trembling—and it was published "in spite of the prophets of doom!"

"My grateful thanks for all your kind interest," she wrote her instructors. "I certainly have learned a lot in this short course and will continue to peruse the lessons. I wish I had done something like this years ago. All young people should avail themselves of this course. I would like to continue with the next set of lessons."

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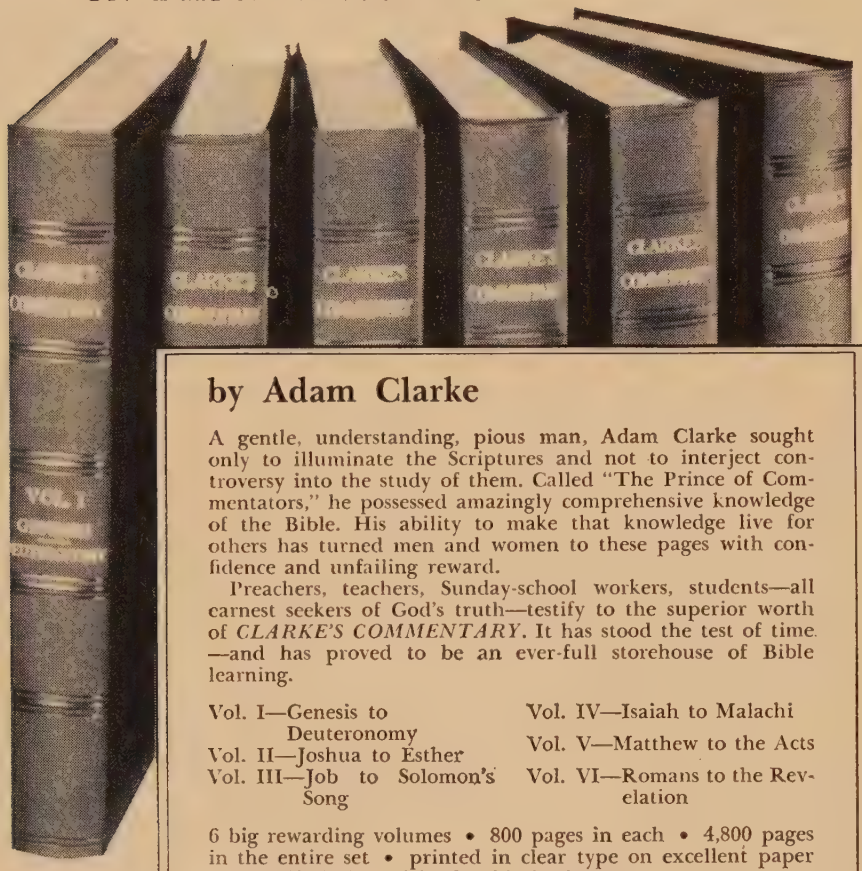

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Church at Work

Hospitality Pays Off

DONALD MCKAIG of Nyack, N.Y., has a new appreciation for strangers these days. And he also understands better the Bible verse, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

Back in 1946 Pastor McKaig of Nyack's Simpson Memorial Christian & Missionary Alliance church visited an elderly man in a hospital.

The pastor went on a tip from a student at the Missionary Training Institute in Nyack. McKaig also heads the Christian education department there.

After the pastor introduced himself, the man asked, "Isn't that the school that Dr. A. B. Simpson founded?"

Then the man, 67-year-old Milton Cahart, told McKaig how his mother had been uncurably ill many years ago. But she had been healed after Simpson had prayed for her.

McKaig was interested in the story but was more interested in the man. Cahart, converted as a young man, had been away from God for 40 years. After talking with him, McKaig directed the man back to the Lord.

McKaig, a frequent hospital visitor after that, felt sorry for the old man. Cahart seemed to scrape along on a small pension. He wore old suits, drove an old car and lived in one room.

After leaving the hospital, Cahart went to church regularly. The McKaigs often invited him to the parsonage for Sunday dinner.

Frequently despondent, he would phone McKaig and ask if he could come to the parsonage for prayer. Busy as he was, the pastor always obliged.

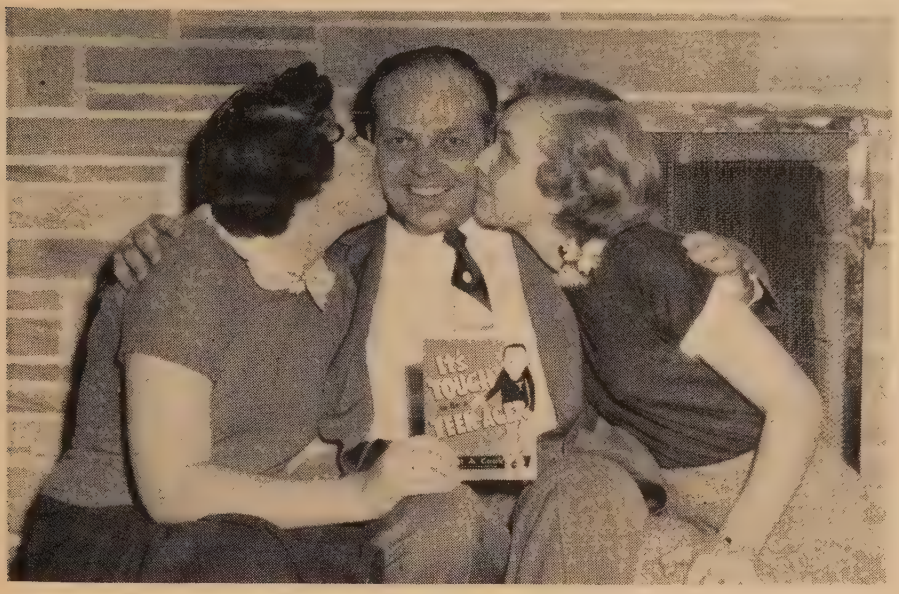
One day in 1949, Cahart phoned that he wanted to see the pastor again. At the meeting the old man announced slowly, "My brother and I made out our wills recently. We're leaving everything to your church. Whoever dies first will leave all to the surviving brother; when he passes away, everything will go to the church in memory of our mother. It should amount to at least $100,000."

In December 1953, the older brother died. Days later, Milton Cahart passed away.

Legal complications delayed the settlement until this year. Church officials were amazed to discover that the estate totaled $125,000.

The church will use the windfall for its building program. One of the new additions will probably be named Cahart Hall in honor of the mother.

Pastor McKaig remarked, "I never dreamed it would happen to our church."



Youth for Christ Prexy Bob Cook collects first and best "royalty" from his pretty daughters.

Answer to Lewd Literature

LEWD literature is a thriving $350 million-a-year business. So said Kefauver's Senate sub-committee report, recently released. Groveling in this ignominious category are the lustily jacketed novelettes on display at the respectable corner drug store and equally brazen "hush-hush" magazines on the newsstands.

The soaring newsstand sales of the "confidentials" in the first six months of 1955 has scared such entrenched periodicals as *Life*.

Hardest hit by lewd literature are the teen-agers who have outgrown comic books. Most flagrant per capita consumption of the muck books is by men in the armed forces. But, so far, governmental ire has not been kindled against them in service camps.

However, the link between virulent reading matter and moral deterioration in youth is becoming stronger.

Kefauver's sub-committee recently heard Dr. George W. Henry, psychiatrist and professor at Cornell University. He gave weight to the notion that adolescents are affected a great deal by corrupt literature.

But many other ideas complicated the problem.

Agreed that minds of youth are pliable and impressionable, but aren't they as easily impressed by good as by evil?

Agreed that youth have time on their hands, but why does time for reading yield a crop of readers of filth?

Agreed that vile literature is easily obtained, but aren't public libraries stacked with thousands of good titles? And public libraries are free.

No doubt, noxious literature should be tied in a weighted sack and dropped in a river, but to evangelical Christians there's a more positive approach.

The positive side of it is contained in a concise three points: hard-hitting evangelism, systematic instruction and adequate book distribution. According to Christian bookmen, either these three points stand together or they fall.

Rallying are Christian publishers and booksellers. They have peeked through opportunity's door and are trying to replace cheap dirt with wholesome books dirt cheap.

Latest in the stream is Dr. Bob Cook's *It's Tough To Be A Teen Ager* (Miracles Unlimited. Distributed by Zondervan. $1).

Author Cook is international prexy of Youth for Christ. But perhaps a greater qualification is that he has two lovely teen-age "problems" of his own—ages 15 and 17. Consequently, he writes with a high percentage of authority. Even chapter headings have a "come hither and read" appeal. For instance: "Can a Christian Kid Be Popular?", "Career and/Or Christ?", "How to Manage Your Parents", "School Daze", "Love" or "Brushing the Teeth of Your Mind."

Cook's latest work is the latest scourge of grimy literature. But to be effective, his book and others like it must be circulated with renewed zeal.

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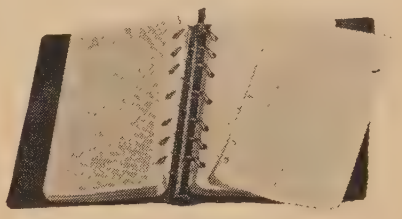

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Books

Bradley's Burden

VAN ALLEN BRADLEY had a burden. Literary editor of the Chicago Daily News, Bradley complained loudly.

His tirade: that the United States and the free world is in danger of losing the book battle to Russia. Communists are circulating cheap but attractive pieces throughout the literate world. Their propaganda is appealing but deadly.

Bradley said that the U.S. should do something. He suggested that cherished works on democracy should be flung far and wide.

Christians visualize a more acute need: Christian literature. Its big hindrance is financial support. It lacks the glamour of missionary evangelism. But Communists don't care about glamour.

Buttered and Baked

BERNARD RAMM, Baylor University professor, jolted evangelicals with his latest work, *The Christian View of Science and Scripture* (Eerdmans).

Since publication last winter, the book has been either buttered or baked by almost every conservative publication. It is probably the most vigorously reviewed book among evangelicals since the Revised Standard Version. Unlike the RSV the discussion broke jaggedly across denominational lines and separationist shades.

John DeVries in the *Calvin Forum* (May) projected a keen analysis, before offering a few stinging estimates of Ramm's conclusions.

H. O. Van Gilder in *The Baptist Bulletin* (May) limited himself to a rather uncritical analysis. He seemed to follow Ramm, with reservations.

More violently, Dr. Murk, a Conservative Baptist, ripped into Ramm. He claimed that Ramm had done some past evangelical writers grave injustice.

Most penetrating of all was the review of Arthur Kuschke, Jr., librarian at Westminster Theological Seminary. It first appeared in *The Presbyterian Guardian* and then was reprinted in *The Sword of the Lord.*

Like DeVries, Kuschke holds high the Bible, reformationally interpreted, as his standard. His debate does not center on miscalculation of scientific jargon, but claims that Ramm labors under a duo-standard—science and Scripture.

Whether or not these bold rebukes of Ramm's important book will be upheld is still questionable. But at least, Ramm has set an alarm clock for many an evangelical enjoying a Rip Van Winkle snooze. And if Scriptures maintain their infallible status among combatants and debate is continued zealously but carefully, spiritual strength will come to those in pulpit and pew.

Book Reviews

● Lloyd Kalland, successful pastor and recognized theologian, has become highly regarded among evangelicals for his thorough, dependable and pithy book reviews. He is ably assisted by an outstanding staff of reviewers, experts in various fields.

A Teen-ager: Smart and Godly!

MAID OF ISRAEL. By Tolbert R. Ingram. Broadman. 270 pages. $3.

Descriptive grace, a literary talent too often a foreign element in Christian fiction, finds full expression in this Christian novel. In some respects Ingram's crisp literary pitch echoes that of LeGette Blythe, disclosed so masterfully in his novel, *A Tear For Judas.*

With a skill that breathes life into the characters, fashioning them into eel-like spies, barbaric murderers, aimless crowds and God-fearing saints, Ingram relates a gripping story. He takes as his plot the Holy Land during the time of Jehoram's rule over Israel.

Israel has seen better days but none quite so tense, none quite so mysterious. Even when action due to sheer exhaustion calms down, the creepy feeling lingers that a psychological volcano is about to erupt. And when the eruption doesn't come, the tenseness is even worse. The feeling becomes chronic.

The Maid of Israel is Miriam, sweet-sixteen, enchanting, even when alone—and so young, beautiful and God-fearing. Imagine all this molded into one specimen of human nature standing "for sale" on the slave block, a prey of sticky hands, lust-filled eyes and hearts set on fire of hell!

The end is spine-tingling.

Reckless, war-loving Baskan is subdued and finds himself at last in the loving embrace of Miriam and God.

With such a story it has taken only two months to sell out the entire stock of the first two editions. From cover to cover this is a best-seller.

Doctor on Assignment

YOURS FOR FOUR YEARS. *By Paul Hutchens. Van Kampen. 316 pages. $3.50.*

The inquisitive reader, while browsing through the bookseller's shelves, will inevitably be caught by Paul Hutchens' intriguing pen. It's the way the story begins that glues the reader to each succeeding page and finally there is nothing to do but purchase the book and read it. *Yours For Four Years* is one of these "you can't stop reading it" stories.

Dr. Dietzwood, young and available, is the hero and Marna Sterling, a lovely girl whom a lot of searching bachelors would like to date, is the heroine. The hero has a peck of trouble but he makes out all right, even with his four-year responsibility of care for a family.

The story is flooded with rapids-like conversation but finally calms down to a serene scene of bliss and, of course,—well you will find out when you read the story.

The power of Christ, a prime characteristic in all Paul Hutchens' novels, is not just an added ingredient; it is the moving spirit of the story.

Pointers, Problems and Profits

CAREERS IN RELIGIOUS JOURNALISM. By Roland E. Wolseley. Association Press. 116 pages. $2.50.

Dr. Wolseley, Professor of Journalism, School of Journalism, Syracuse University, digests and presents in a crisp but practical way the salient issues involved in the career of a religious journalist.

The various uses of journalistic abilities such as in the fields of publicity, article writing, editing and advertising are considered. The opportunities in each area of work as well as the preparation needed are given a good review. Free-lance writing is examined as to its problems and profits; a few successful free-lancers come in for a brief biography.

Would-be-writers are not the only benefactors of this book; seasoned writers also will be helped and will enjoy these pages. A concise bibliography is included.

Bodies and Souls Washed Clean

DOCTOR OF TANGANYIKA. By Paul White. Eerdmans. 240 pages. $3.

A baby's scarred eyes, eyes matted with puss and swarming with flies, malaria cases bundled in blankets shivering under the hot African sun or a child's blood-red throat are a few of the ugly sights which stared Dr. Paul White in the face as he commenced his Africa medical work.

White's first operating case was a removal of a head-sized tumor from a little girl's back. It proved to be an extensive case of cancer. The child died of shock in the operating room. This was the beginning of the medical missionary labor of Dr. White in Tanganyika, East Africa.

White, physician to a million Africans, superintendent of seven hospitals dotted over a thousand-mile area, relates in this book with fearlessness and spiritual gravity some of his challenging experiences. Published first in Australia in 1941, this present American edition is published by special arrangement with the Paternoster Press, London.

Events of a lighter vein, even bits of humor are given a little attention by the author, but basically the book is a graphic picture of diseased blood, malignant tumors, ugly witch doctor "cured" scars and smelly sores. But this repellent picture does not voice the whole story. Every day, week, month and year of this dedicated service saw its reward—a steady stream of broken bodies made whole, sin laden souls made clean—all because of God's marvelous grace.

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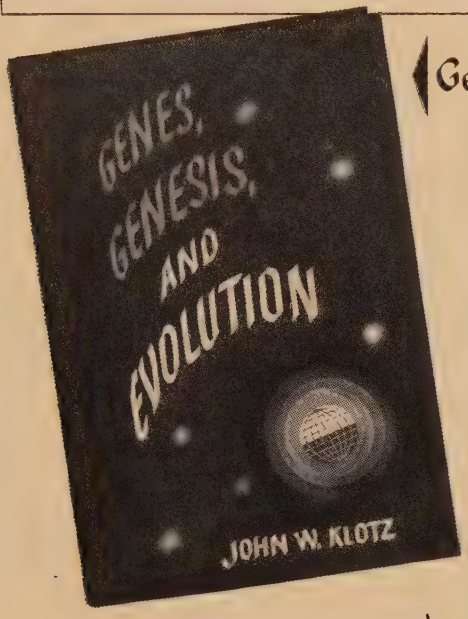

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driven to the feet of the crucified Savior in repentance for being so smugly complacent about the urgent needs of this and other mission fields. This is a soul-moving book!

JUNGLE DOCTOR OPERATES. *By Paul White. Paternoster Press, London, England. American Edition Wm. B. Eerdmans. 101 pages. $1.50.*

This is one book that is accurately described by the title. It reads more like a surgeon's diary than a book as it skips from the story of one patient to another, and from one illness or accident to another. Some of the tales are humorous, some tragic, but all are interesting.

We were annoyed at the use of English terminology, such as "stones" rather than pounds and ounces in describing weight. This annoyance is far more than offset by the picture of a competent selfless servant of the Lord who worked with scalpel and anesthetic to mend bodies and help to win souls for Christ.

This should be a good book to place in the hands of a young Christian who lacks the vision of foreign missions. *(Reviewed by Bernard Palmer.)*

Gospel in Eskimoland

JIM KENT'S DANGEROUS MISSION. *By H. W. Bailey. Scripture Press. 77 pages. $1.00.*

This is an exciting tale of high adventure in Alaska, which pulls the reader breathlessly from one page to another until it is finally concluded. The Gospel is well presented throughout, and there is an ingenious use of the Bible as a code, which should send the young reader to his Bible to look up a host of powerful Scripture references in his attempt to decipher the message.

The plot may be a trifle weak in spots, but the average reader will be so engrossed in the story that he will not even notice any possible imperfections. A thrilling adventure for any boy and most girls. *(Reviewed by Bernard Palmer.)*

Classic Reprints Return

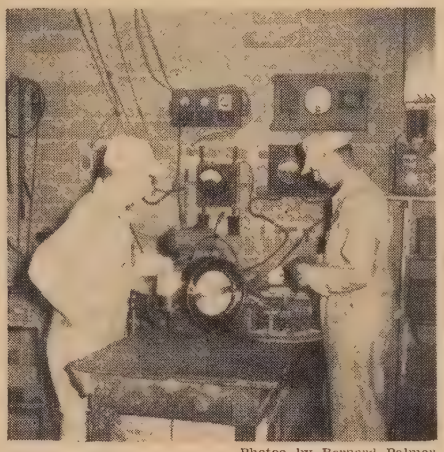
SAINT PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON. By J. B. Lightfoot. Zondervan. 430 pages. $4.

THE PSALMS TRANSLATED AND EXPLAINED. By J. A. Alexander. Zondervan. 564 pages. $6.95.

Students who are acquainted with the penetrating and lucid biblical writings of these two authors will realize the significance of these reprints. In Lightfoot's treatment of the Colossian letter the Person of Christ is primary as He is viewed against the back-drop of Judaistic and Gnostic teachings. Characteristic in the work of Alexander is his peculiar ability to interpret the terms and idioms of the Hebrew text, placing them in a clear, understandable light. Linguists as well as students of the English Bible will read with understanding and benefit.

Both of these works are excellent additions to Zondervan's Classic Commentary Library.

DOODLING AT THE DRAWING BOARD



Photos by Bernard Palmer

TINKERING IN THE BACKROOM

Inventive brothers' boon to missions makes hit with big business.

More Power to Missionaries

"WE'LL try," Walter Allmand said reluctantly over the phone that cold January day in 1954, in answer to electronics-minded gangster-turned-evangelist Jim Vaus. Vaus requested that he develop a small, brushless generator to power two-way radios for missionaries. "But frankly," Allmand said, "I'm not at all optimistic."

Back in 1945 Walter and Leslie Allmand had developed a 5,000 watt brushless generator at their small Holdrege, Neb., factory.

"I could see that there might be some use on the mission field," he went on, "but the problems involved in making a 600 to 1,000 watt generator seemed insurmountable. And we couldn't see another use in the world for it if we should succeed."

Vaus's determination changed the picture. Placing two-way radio equipment in the hands of missionaries presented a challenge.

Leslie, usually doodling at the drawing board, or tinkering in the back room, started on the generator. Walter worked beside him.

Orphaned early in life, they worked without high school education.

"I guess the Lord gave us any ability we have," Walter Allmand said.

Days after the Allmands began work on the machine they wished they had refused. The theory of the generator was simple. All they had to do was to rotate a permanent magnet of the proper size in a field of the proper size at a proper speed. That would furnish them the desired amount of electricity.

But there the simplicity ended. They could figure quite accurately the size of both the field and the magnet. But it took months of painstaking labor and disappointments to translate the figures on a sheet of paper into copper and steel.

The Allmand generator met requirements of both Vaus and telephone company. In addition, it has only one moving part, no brushes, points, or commutators, the parts which cause most of the trouble in conventional generators. Now some 18 phone companies throughout the country are interested.

The generator was ready for testing, and the Allmands needed a gasoline engine to power it. But once again God supplied the answer. A small, light weight, four cycle engine had been developed which met their needs exactly. It was equipped with fungus-proofing, a recoil rope starter, an automatic low oil level cutoff, and an electric governor.

Early last March the Gulf Oil Company asked the Allmands for a small generator.

"You can imagine what a joy it was," the Allmands said, "to call Gulf and tell them we were ready to go into production. Our 'Missionary' generator would fit their needs exactly. We testified of our Lord as we explained the name of our generator."

The generator developed for missionaries has been ordered more by secular business than missionaries. One sales representative has indicated they will eventually need 200 of them.

Veteran missionaries are looking forward to the generator and Vaus's two-way radio equipment with great anticipation.

Mr. and Mrs. John Armold, veteran African missionaries, voiced approval. Such equipment would have made their work a great deal more effective.

"And," Mrs. Armold inserted, "hav-

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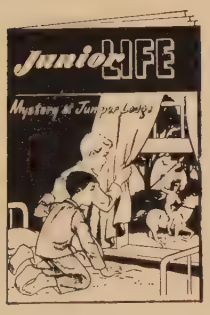

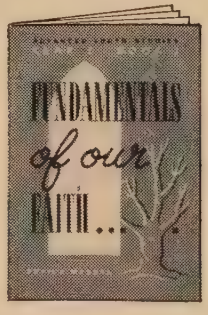

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ing it would have made it possible for us to have our children with us. With doctors so far away and transportation so uncertain we didn't dare to risk it."

"In addition," Armold said, "a generator like that could power motion picture equipment, tools and medical equipment."

That, of course, is why Vaus and his group are concerned about getting two-way radios onto the mission fields. That is why Walter and Leslie Allmand have spent long hours and weeks and months developing their little generator.

"All this other interest in it," Walt said, "goes to show the goodness of God when we try to follow Him."

Time for Sale

WHEN the Southern Baptist Hour recently broadcast over NBC, it marked a significant change in policy for owned-and-operated stations of the National Broadcasting Company.

Heretofore NBC granted free time to the National Council of Churches, the Catholic Hour and the Jewish Hour. NBC neither sold nor gave time to any other religious broadcasts.

This may seem confusing to evangelicals who support broadcasts like Old Fashioned Revival Hour and Billy Graham's Hour of Decision. However, NBC constitutes only five owned-and-operated stations as a network. There are many affiliated stations, and these often sell time to individual religious broadcasts.

Radio-TV Briefs

● The Rev. Edwin Porter, 84-year-old "Papa" of the religious best seller *Papa Was a Preacher,* turned down a large offer by a brewery to sponsor a TV series based on his book.

● Missionary Tom Watson, Jr., director of The Evangelical Alliance Mission's proposed radio station in South Korea, recently purchased property. The 20,000 watt long-wave station will beam the Gospel behind the "bamboo curtain" in the various languages of those countries. Broadcasting equipment is being manufactured and assembled by International Radio of Elkhart, Ind., a Christian electronics company.

● The world's largest radio adult education program emanates from Colombia. A young Catholic priest has spearheaded the work which broadcasts literacy lessons six hours a day to some 250,000 adults. Classes are scattered over 12 of Colombia's 16 departments through 6,000 specially built receiving sets. About 10,000 additional sets are under order and future attendance is expected to reach one million.

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Photos by May Henderson

Canada's "little missionaries" learn early the joy of aiding those who serve on the field.

Girls on the Go

VACATION Bible School at the Pentecostal Assembly of Calgary, Alta., Canada, four years ago was a whopping big success. So whopping that at the school's end junior girls clamored, "Why can't we do this all the time?"

Mrs. John Garden, their teacher, suggested, "Let's talk it over with our pastor's wife. Perhaps we can."

To Pastor and Mrs. John Watts the request was a direct answer to prayer. It signaled the beginning of Missionary Action Girls, an activity for Sunday schoolers nine years old and up.

In June 200 members of Alberta's 17 Missionary Action groups met for their fourth annual provincial conference. British Columbia has about 20 groups and the organization is flourishing in Ontario, Manitoba and Saskatchewan. There is a group among Indian girls of Ft. Resolution, N.W.T.

Pentecostal Assemblies of Canada recently passed a resolution encouraging Missionary Action Girls, and they're now recognized under the Assemblies' Women's Missionary Council.

The girls live up to their name. The Calgary group sends $20 each year to the Northwest Territories for gifts for children. Used clothing sold at Hay River last year brought in $75 which was used for gospel work there.

At Claresholm, Alta., M.A.G. sends away a missionary parcel each month. Other groups have made baby layettes for home missionary work, collected and sold canceled postage stamps for missionary projects and have written letters to missionary children.

Leaders make sure the girls understand what they are doing and why. First aim of the organization is that the girls shall be "fostered" by the Women's Missionary Council.

Program of fostering is thorough. Girls are taught churchmanship (doctrines of the church), church etiquette, missionary education, home nursing (including treatment of common diseases and baby sitting).

Next year's conference is scheduled to be held simultaneously with the Annual Provincial Conference of the Alberta District of the Pentecostal Assemblies of Canada. Camp speakers and missionaries on furlough will be additions to the usual program of addresses by youth workers, planning sessions for the coming year, parade and banquet.

Through M.A.G. girls are catching a genuine "missionary vision." Best of all, they're doing something about it!

M.A.G. girls sell used clothing, collect stamps.

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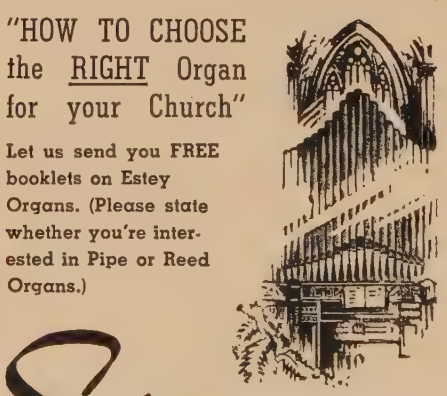
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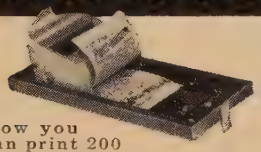

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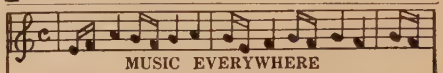
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Contest Director Person displays awards.

Contest Starts Rolling

EARLY in August CHRISTIAN LIFE "Association of the Year" and "Superintendent of the Year" Contests got under way.

Entry blanks for the associations were received by recognized associations listed on page 66 of the August issue of CHRISTIAN LIFE. Nomination blanks for "Superintendent of the Year" were also distributed by Contest Director Eleanor Person to the associations and various denominations.

Trophy and plaque will be awarded to "Association of the Year" and "Superintendent of the Year" respectively.

Twins Celebrate Tenth Birthday

TWO CHRISTIAN LIFE Sunday school contest champs will star at National Sunday School Association conventions this fall.

Tenth anniversary twin conventions (theme: "Forward Now") are docketed for Oct. 5-7 and 26-28 in (respectively) Spokane, Wash., and Providence, R. I.

Among highlights is a session on Sunday school contests. Scheduled workshop leader for this session at Spokane is the Rev. Herbert Anderson. He was grand prize winner in CHRISTIAN LIFE's 1954 International Sunday School Attendance Contest.

Anderson colleoted his prize in July when he flew to the Holy Land with the Winona Lake (Ind.) School of Theology's "Flying Seminar." He pastors Calvary Baptist Church, The Dalles, Ore.

In Providence, the Rev. Norman S. Townsend, N.S.S.A. New England representative, heads the session. His church, Quidnessett Baptist, East Greenwich, R. I., won Class B third prize in the 1954 CHRISTIAN LIFE contest (see April, 1955, "Country Church Grows Up").

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Photo by Immanuel Bible Church, Alhambra, Calif.

Many churches are picking up rose colored glasses and re-evaluating the transportation problem.

Buses Boost Attendance

THIS is the way we go to Sunday school, go to Sunday school, go to Sunday school . . ."

Youngsters across the country might echo this variation on the old ditty. They ride the bus.

Some ride brand new vehicles purchased by their Sunday school. Others journey on second-hand coaches. And others find their way to Sunday school on the rented variety.

One way or another, many Christians are finding in buses a way to reach the unreached and maintain steady Sunday school attendance.

In some cases, however, experience has not been so favorable. Some maintain expense outweighs practicality and usefulness. One school obtained amazingly high attendance with four buses—boasted a raise in finances, as well. A short time later service was discontinued—the budget had gone in the red.

Others who object say pupils grow to depend too much on provided transportation—actual attraction of Sunday school being minimized. Some parents are discouraged in attending since young Johnny and Susie are taken care of for the morning. These declare cars to be more effective in providing transportation because of the more personal element involved. Parents are more likely to join their offspring if they feel the personal interest of others. (And how better can youngsters be held than through church-going parents?)

Obviously, however, more and more Sunday schools are picking up their rose colored glasses when they look at the bus situation. Sometimes buses are the only solution. Particularly if Sunday school prospects are too numerous for the schools personal car volunteers.

Take Calvary Baptist Church in Hazel Park, Mich., for example. Six of their fleet of 11 buses are church property. They rode off with second prize in Class A of the 1954 CHRISTIAN LIFE Sunday School Attendance Contest (see "Success Story in Hazel Park," May, 1955).

"White elephant" rating goes down as use of the bus goes up. If boy's club can use it on Tuesday, young people's group on Friday, and the men's class on Saturday for visitation, value will increase.

Still expense-conscious, however, many churches wonder how they can find the most for the least in bus value. Following are some checking criteria listed by D. H. Laycock, vice-president of Allied, Inc., distributors of Wayne School Bus Bodies, in "The Illinois School Board Journal."

1. Size of battery. Colder regions will require heavy duty, more wear than a cheaper battery can give.

2. Size of motor. A small motor on a large vehicle will give shorter, more inefficient service.

3. Size of heaters, presence or absence of sanders.

4. Consideration of various accessories and qualities of each bus, e. g., gauge of steel in bus body, amount of insulation, extent of rust-proofing.

5. Consideration of special features of each competitor and model, e. g., new emergency escape features, improved vision, seat fastening.

Remember, he cautions, "Two buses with exactly the same seating capacity and outwardly the same in appearance may differ in value many hundreds of dollars."

D. G. Russell, vice-president of the Oneida Bus Company, in an article, "Safety Begins with the Bus," (same issue) emphasizes consideration of every detail: construction—side and roof pillars—number, size and location of frame parts—seat frames, etc. "It's what's 'beneath the skin' that counts when an emergency arises," he warns.

Russell stresses availability and economy of used school buses for church and Sunday school use. Many, he says, are from four to eight years old, and in very good condition. Prices vary "depending on vintage and condition."

Possibilities include, also, the rented vehicle. Characteristics and requirements of the area may be such that a bus rented from the local transportation system is most practical.

Whichever kind is chosen, however, if the selection is made wisely and well, a bus can give a big boost to attendance. And it may mean many more souls won for Christ, as the ministry of the school broadens.

Coming Sunday School Conventions

Buffalo, N.Y.—Sept. 23-24. Write: Rev. Ed. Stady, 346 Ontario, Buffalo 7, N.Y.

Chicago—Sept. 17. Write: Chicago S.S. Assoc., 343 S. Dearborn, Chicago 31.

Cincinnati—Sept. 30-Oct. 1. Write: R. Schneberger, 2662 Ocosta, Cincinnati 11.

Detroit—Sept. 16, Conv. at Strathmoor-Judson Bapt. Church. Nov. 18-19, 10th Annual Conv. Write: George Knak, 15428 Stout, Detroit 23.

Iowa State—Nov. 30-Dec. 2, Des Moines. Write: Rev. A. Brown, First Fed. Church, Beaver & Adams, Des Moines, Ia.

Kansas—Oct. 6-7. Write: Rev. W. Lanpher, 211 E. Fourth, Hutchinson, Kans.

Los Angeles—Sept. 29-30. Write: Dr. C. Bass, Box 12221, Sta. E., Los Angeles.

Mid-Columbia (Oregon)—Sept. 27-28. Write: Rev. Anderson, 12th & Federal, Dalles, Ore.

Minneapolis—Oct. 10-11. Write: S. Olson, 4728—17th Ave., S., Minneapolis, Minn.

Mid-Willamette District (Oregon)—Sept. 12-13. Write: Rev. N. Lien, Corvallis, Ore.

National Sunday School Assoc., Twin Natl. Sunday School Conventions—Spokane, Wash., Oct. 5-7 and Providence, R.I., Oct. 26-28. Write: 542 S. Dearborn, Chicago 5, Ill.

North Dakota State—Sept. 26-28. Write: Rev. L. Funk, 218 W. 9th St., Harvey, N.D.

Philadelphia—Nov. 10-12. Write: Matthew Welde, 532 Virginia Ave., Havertown, Pa.

Portland—Sept. 28-29. Write: Rev. J. W. Wishart, PO Box 2052, Portland, Ore.

Santiam (Oregon)—Sept. 13-14. Write: Rev. G. Manley, Box 22, Scio, Ore.

Scripture Press: Film Workshop Oct. 3; Christmas Workshop, Oct. 17; Handcraft Workshop, Nov. 5. All in Chicago. Write 434 S. Wabash, Chicago 5.

South Dakota—Nov. 29-30. Write: J. Tschetter, Doland, S.D.

Southern, Ore.—Sept. 19-21. Write: Rev. C. Crisman, Medford, Ore.

Upper Willamette—Sept. 15-16. Write: Rev. Duane Muth, 8th & Madison, Eugene, Ore.
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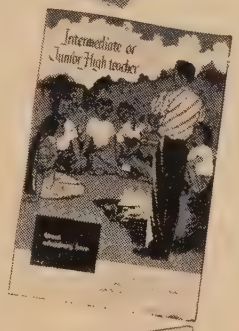

This is the strategic age—the age at which children begin to neglect Sunday School and slip away from the church.

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Photos by Bernard Palmer

Member adjusts welcome latch to open easily.

Shabby, old building spurs new 'homemade' church.

They Built It Themselves

A KNOTTY-PINE theme runs throughout the new church building in Aitkin, Minn. The pulpit furniture, pews and interior finish are all related this way.

Bethel Lutheran Church meets in this new building now. That realization startled its congregation on dedication Day, last June 12. They hardly believed it possible.

The church, affiliated with the Lutheran Brethren Synod, is a simple frame structure that its members produced. Both men and women contributed in money and physical labor. It was a big job for a small congregation.

With a membership of only nine men —plus women and children—an attractive new church seemed out of the question. They met in a shabby little building on one side of this county-seat town that served as both church and parsonage.

Early in 1953 a new feeling spread among its members. One of them voiced this stirring:

"I'll have to confess that I was actually ashamed to ask anyone to come to services with us."

So, without knowing all the answers, but displaying a unanimity for action, two lots were purchased.

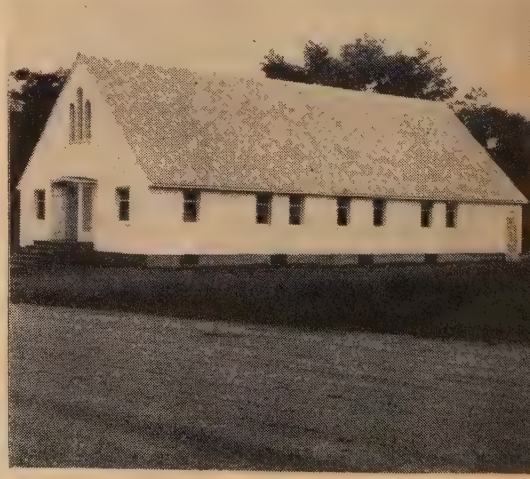
Pastor Robert B. Wallin says of his people:

"You seldom see such harmony, such singleness of purpose."

He came to serve them about that time. Like many of the Lutheran Brethren pastors, he had prepared for mission service. Then his wife was stricken with multiple sclerosis. So he came to this Aitkin parish.

Plans were drawn and approved. An L-shaped structure, 32 by 60 feet, with a 12 by 16-foot study attached, was decided. Other features planned were a full basement, conduit wiring and warm air radiant heating.

Native pine went into framework of church.



Aitkin's homemade church is ready for use.

That winter operations began. The new church started by felling timber, sawing lumber and planing boards. Men did the roughest work, but the women were right alongside with the easier jobs.

The timber was donated from the farms of two members. The nearby Deerwood Lumber company offered free use of its planing machine after hours.

On Mother's Day, 1954, groundbreaking ceremonies were held. Actual labor on the church started then.

All through the summer the congregation labored. They laid blocks, mixed cement and cooperated in a thousand details that a "homemade" structure needs.

Their own skilled carpenters directed erection of the framework and the high, vaulted arches. Roofing and shingles were laid; the plumbing installed. Although every expenditure was weighed carefully, nothing was spared to make the building more durable or beautiful. Roll batting and aluminum foil insulation were put under the celotex ceiling to fend off the Minnesota winter wind. Two heavy iron beams were bought so the basement could be built without supporting posts. Hardwood joists were used.

An attractive nursery was constructed at the rear of the auditorium. A large beautiful study with view of the creek was provided for the pastor. Kitchen facilities were included in the basement.

Pews and pulpit furniture cost too much, they decided. So, they built their own. Used light fixtures were purchased and hung temporarily until the men can make their own from wrought iron. They made the arched windows and doors.

As fast as the men finished, the women followed. They sanded and painted

Pastor Wallin takes turn at hammer and saw.

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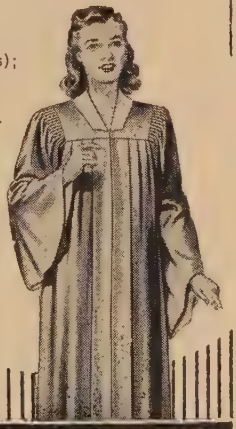

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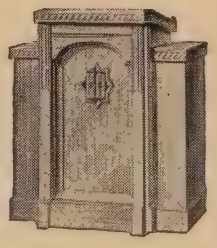

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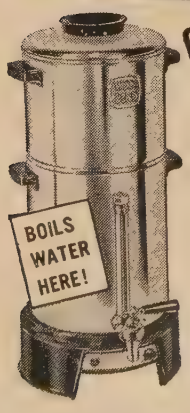

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Occasionally a Lutheran Brethren pastor from one of the neighboring towns stopped by to lend a hand. But the huge brunt of the burden was carried by Bethel's own members. They have constructed an attractive, modern church out of fragrant Minnesota timber. Seating capacity is about 240.

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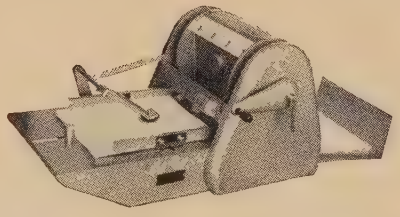

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Lower hall of new Bethel Lutheran Church has excellent facilities for the "kaffekalas" hour.

Bells of Gladness

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The model BA Chronobell Bell pealing system meets requirements for sounding bells from weddings to funerals. Nine tuned bells are grouped into four notes. It features automatic service.

This model is a starter. Carillonic bells and cathedral chimes may be added later.

For more information, check item I58-A on Readers' Service coupon on page 67.

Piano in a Suitcase

New electronic piano recently introduced by the Rudolph Wurlitzer company could be a big boost for evangelism. This unique instrument can be carried like a suitcase, weighs only 72 pounds and is easily transported in an automobile trunk.

This piano has 64 keys. The tone is piano-like but can change by adjusting its bass or treble controls.

In suitcase form, with keyboard cover snapped on, it measures 21¼ x 39½ x 7¾ inches. Remove the cover on arrival, and place the instrument on a bench. Plug it into any 100 volt AC outlet and it is ready to play. When necessary, it can be amplified by plugging in a speaker.

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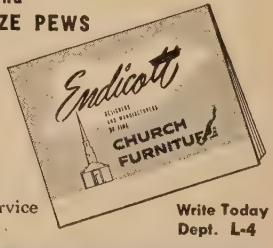

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Setting the Lord's Table

Trend noted back to Cup; single service is preferred.

THERE is a trend back to the common cup again," asserted a Missouri Synod Lutheran pastor in displaying communion ware used by his congregation.

The set consisted of a beautiful silver plate flagon, chalice and host box.

According to this pastor a theological paper presented at an annual church conference several years ago stimulated the return.

"Old fears regarding the cry 'unsanitary' have been dispelled," he claimed. His congregation has communed with the single cup since its organization 26 years ago.

Since the communion wine used in his service contains alcohol, that acts as an antiseptic and provides complete health hygiene. Doctors corroborate this theory, he said.

A Lutheran church supply representative of another Synod agrees to the trend back to the common cup.

"It is mostly the younger men who desire this return."

Some Conservative Mennonite groups, usually rural, still cling to the common cup. Or sometimes a cup is served to each row of communicants.

A generation ago the idea gained popularity to change to individual service. A Baptist General Conference church supply man said:

"I doubt whether anyone 30 or younger in our group can remember using the cup."

The switch started for hygienic reasons, slowly gained momentum with stubborn reluctance. One Swedish grandmother told of her resistance:

"I was against the change because I thought it was un-Scriptural even though some of the men had beards and used snuff."

Today the general rule in American Protestantism leaves it to the individual congregation to decide its preference for utensils used in the communion service or Sacrament.

Greatest preference in the individual type communion ware runs to aluminum service and bread tray. These are usually purchased in matching sets. Other materials in which sets are avail-

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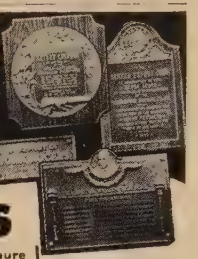
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able include wood, sterling silver, nickel silver, silver plate, chromium brass and molded bakelite.

Several improvements are included in the various sets offered today. Size ranges from 35-glass trays to 44-glass. Most wine and bread trays have a special interlocking lip edge which permits stacking without touching the lower glass tips or bread.

Metal ware services are provided with matching bases and covers in appropriate design. The wine-glass trays go eight high safely and the matching patens may go ten to twelve. Wood service stacks well in six tiers. Some glass trays contain self-collecting cushioned receptacles.

Individual glasses come in five general styles—lead blown crystal glass, plain glass, plastic, aluminum, and ring holders which support disposable paper cups.

"Plastic glasses are preferred because they are lighter and noiseless," stated a communion ware salesman.

Communion bread comes from a variety of sources. The corner grocer, the church supply, the pastor's wife or a member's kitchen.

A Mennonite pastor's wife customarily bakes communion bread for their congregation. Some churches buy matzoth from Jewish storekeepers and serve that. One Church of God reported a lady member baking bread from whole wheat flour compressing it to flat pancake-like form. A common slice of bread serves in some churches, and 50 cent-size wafers from a church supply are used elsewhere.

Thirty per cent of the churches surveyed by CHRISTIAN LIFE'S Building and Equipment department indicated a preparatory Sunday announcement before observance. One Lutheran church notified its membership by post card. Registration cards were completed at the Supper.

Pastors' portable communion kits are rising in popularity.

"Increased sales in these kits for gifts at graduation and ordination is the trend," observed a Covenant supply man.

They are used for the sick, aged and shut-ins, according to a pastor who felt strongly the need to stimulate common brotherhood in his church.

Observance occurs from occasional ("about twice a year") to once a month in frequency.

With no specific New Testament statements regarding details of communion observance, the simple ware has descended through church history. However it is served, believers are reminded of Christ Who said: "This do in remembrance of me."

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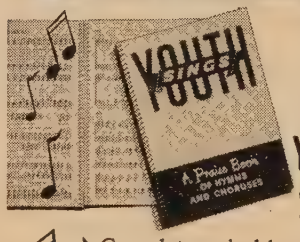

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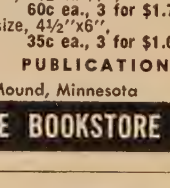

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Recordings

● WENDELL P. LOVELESS, record reviewer, became the world's first sacred record reviewer when he began his first column for CHRISTIAN LIFE seven years ago. He is well known in radio, music and the ministry and has contributed strongly to all three.

Strings Add Richness to Hymns

RECENTLY Ralph Carmichael wrote enthusiastically, "Only a few weeks ago we realized a dream come true. We recorded some of the old hymns using the rich, full sounds that only strings can produce."

Both sides of his latest 45 rpm recording on a Sacred label were done by strings. Songs are *The Beautiful Garden of Prayer* and *O Love That Wilt Not Let Me Go.* These are truly beautiful and they have the Carmichael "touch."

In addition, the Carmichael singers and orchestra have done several new 45 rpm sides on a new label called the "Pop Sacred Records." This is a division of Sacred Records Inc., but is really a new label in the gospel recording field. All of these are very well done.

Bob Daniels with the orchestra sings *Mustard Seed Faith* and *Think of God.* The singers and orchestra do *I Found What I Wanted,* a Carmichael composition, and the old Lowry song *Where Is My Wandering Boy?* Vangy Carmichael sings, *Don't Pass Me By* and *Pray, Pray, Pray.* Here is a beautifully deep and rich voice. Bill Carle, with orchestra and chorus, sings *Thy Will Be Done* and *Our Thanks to Thee.* Alan McGill, baritone, sings *Gentle Hands* and Stuart Hamblen's popular song *Open Up Your Heart.*

● Here's a recording that will really reach your heart. Some of the wee personalities on the Children's Bible Hour of Grand Rapids, Mich., have done a pressing for Singspiration. This network children's broadcast has been going on for a great many years, and has been greatly blessed of the Lord.

Stuart Hamblen's *Open Up Your Heart,* one of the "top ten" in radio disc popularity for several weeks, has a nice message, but not too spiritual in its original form. However, when the word "Savior" is substituted for "sunshine," it makes a very effective gospel message.

On this Singspiration recording little Cherry Lehman takes the solo and Marianne De Maar quotes some very appropriate and pointed Scripture verses. Piano, organ and celeste furnish the accompaniment. Net result is very effective.

On the other side, Victor and Lloyd, the Sunshine Boys of the Children's Bible Hour, with cornet and accordion, and wee Danny the Drummer do *Onward Christian Soldiers*—and a fine job it is. Those who enjoy production by small boys and girls (and who doesn't!) will greatly appreciate this new Singspiration release.

● A letter came recently from the American Youth Foundation together with a copy of one of their new releases of Bible stories, produced in dramatic form. This is record number 113 of a series called *Miracles of Jesus.* It is on a Sentinel label and is 45 rpm. I am told that they are also released on 78 rpm.

The American Youth Foundation, a nonprofit organization, desires that these be widely used in homes and Sunday schools, particularly where leaders are limited in story-telling ability. As I listened to the two stories, *The Little Boy Who Helped Jesus* and *One Remembered, Nine Forgot,* I rejoiced that more and more people are coming to see the value of the dramatic presentation of Bible stories for children.

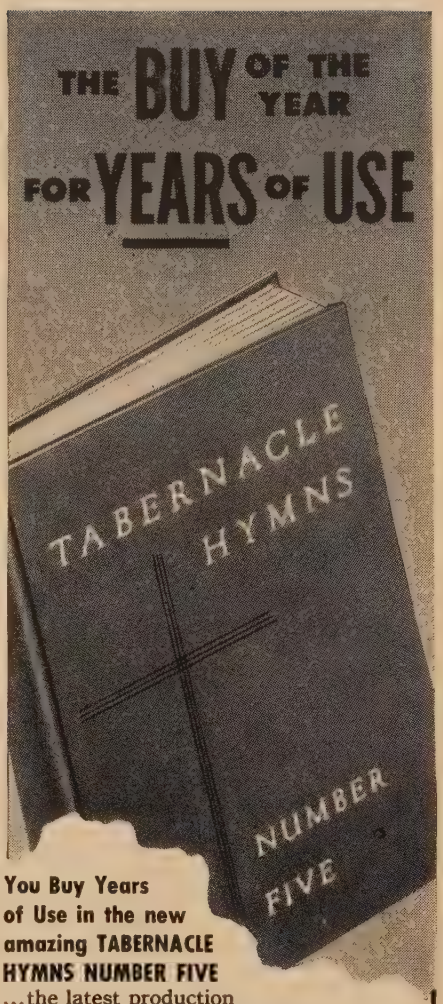
There are many good qualities in these recordings. However, I'd like to make some suggestions for improvement in the technique of presentation. For one thing, I believe the narrator used too basic a microphone, and his voice sounds almost like Jack Webb's of "Dragnet." There is a lack of warmth and friendliness in the narration.

Some of the "sides" of dialogue were done in rather an amateurish manner, and I felt the pacing was a bit too slow to hold the interest of the average boy and girl for five or six minutes. Also, a little more brilliant organ for intro and bridging, using flute stops and combinations, would be effective. This organization should be encouraged to go on and develop the series for there is a tremendous need for well-done stories of this type.

● A ten-inch LP of ten familiar hymns played by Leonard Greenway on a three-manual pipe organ is a real service to lovers of good music by Singspiration.

Greenway is a former member of the United States Army Music School. He serves at present as pastor in one of the large Grand Rapids, Mich., churches where he has a daily 15-minute radio broadcast. He plays with a truly solid technique, and Singspiration has done a fine job in mechanical pickup. General effect is excellent.

He plays two of the Psalms from the Dutch Psalter—Psalms 25 and 68—which will delight the hearts of many who love these settings. Familiar hymns and gospel songs are played "straight," which is quite a relief in these days of many highly embellished arrangements. In addition to the two Psalms mentioned, Greenway plays *Come, Thou Almighty King, Nearer, My God, to Thee, Abide with Me* (chimes), *Jesus, Savior, Pilot Me, Moment by Moment, Beneath the Cross of Jesus, Rock of Ages* and *My God, How Wonderful Thou Art.* The very simplicity of the work of this performer will commend itself to many who love the old hymns.



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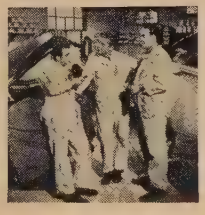

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There's no question about it; darkening today's window-walled churches for daylight projection is both difficult and costly. To solve the problem, projection screen researchers have worked hard.

Recent advances in projection screen engineering increase the brilliance of reflected light. Today, projection screen manufacturers offer a wide variety of screens that bring out the most in films, even in bright rooms. But a vital message can be lost they say, by failing to have the proper size and type of screen for the projection room. For instance, a different screen must be had for projection in a Sunday school room and in a large auditorium.

As a rule of thumb, one manufacturer recommends a minimum viewing distance of twice the screen width and maximum viewing distance of six times the screen width. Where the available projection lens does not fit recommended screen size, a longer or shorter focal length lens may be necessary.

Portability and foldability should be considered if the screen will be used in various rooms. Most manufacturers guarantee their screens against mildew. With proper care screens should give many years of satisfactory service, even in hot, humid mission fields.

Permanent screens in a large auditorium may be hidden in a recessed wall or ceiling or behind an arch. When planning audio visual needs of a new church, specify recessing the ceiling on the architects' blueprint. Some manufacturers put out screens that can be lowered and raised electrically. For such screens, room should be allowed for the motor.

Surfaces providing maximum light return are silver and aluminum. However, on these screens some fall-off occurs as the viewer goes further to the side. In other words, the picture gets darker at the sides. So this screen is best used in small groups. Fall-off, however, is not a problem with the beaded or matte white screen. The beaded screen is usually considered best all-around.

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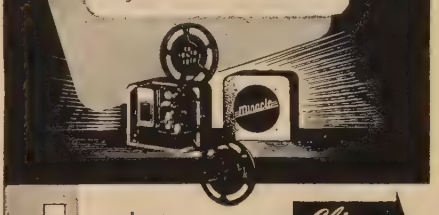

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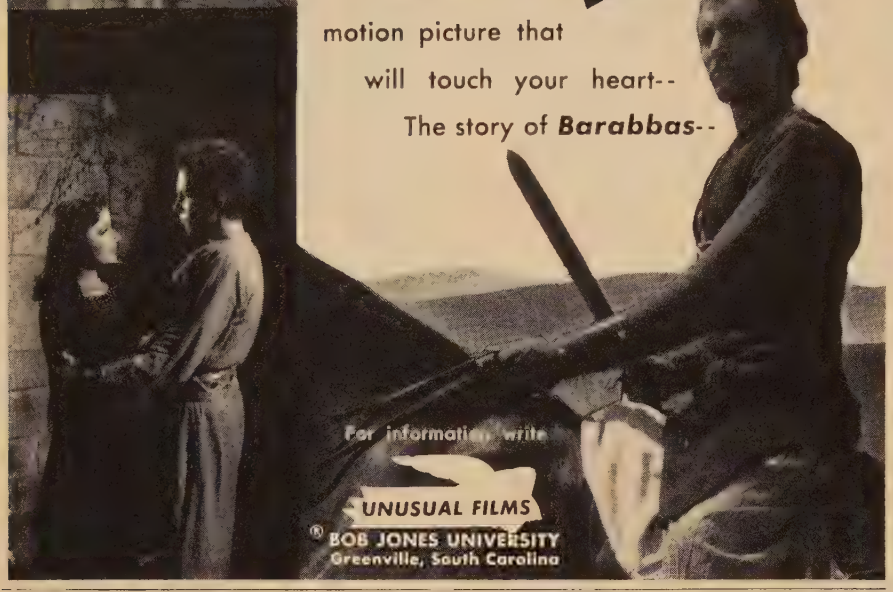

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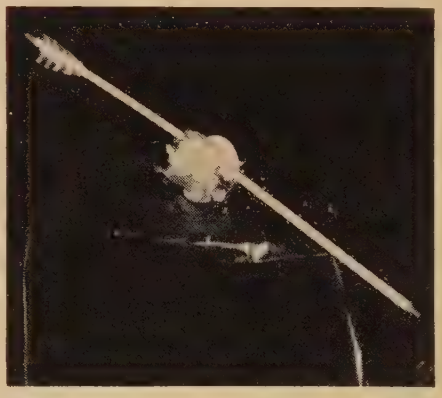
Films

● HARRY BRISTOW, film editor, heads the Christian Youth Cinema, Inc., and National Evangelical Film Foundation in Philadelphia. Last year he opened Philadelphia's Reel Pulpit, the nation's first religious theater, showing Christian films every night.

Time Under the Microscope

AN INTENSELY absorbing production has been released by the Moody Institute of Science entitled *Time and Eternity*. The film deals with the compressing of "time"; uses a super-high-speed camera described by Dr. Moon as a time microscope. This new camera assists in understanding the meaning of Dr. Albert Einstein's theory of relativity.

The camera illustrates the trickle of milk, shooting an arrow through an egg,



Camera catches arrow shafting through egg.

and a light bulb breaking. Another illustration compresses 72 hours into 17 seconds. A complete football game is seen in seconds. Viewers are also involved in the driving of a car through traffic and a trip through the Panama Canal. Each event is only a matter of seconds. The film illustrates such Scripture as "Your life is but a vapor which appeareth for a while and suddenly vanisheth"; also John 8:58.

Attributes of God are effectually demonstrated. He is omnipotent, omniscient, and omnipresent. The Scripture, "Behold, now is the time," is vitally presented for sinner and saint. Without any reservation, I declare this to be the best scientific film yet released by Moody. Everyone should comprehend the message because he is involved in "time." Runs 40 minutes; color.

● At present it seems unlikely that China's doors will ever reopen. But a recent re-

lease, *China Harvest,* creates faith that new harvests for eternity shall one day spring from the blood of the martyrs.

The story tells of the natural harvest, the spiritual harvest, and Hell's harvest. Work of the missionaries now on Formosa who were forced to leave China is depicted.

It is encouraging that at last someone expresses hope for the people behind the Bamboo Curtain.

The film was released by The Evangelical Alliance Mission. Runs 30 minutes; color.

● The whole Gospel and nothing but the Gospel of our resurrected Lord Jesus Christ is found in the film *Miracle of Love* produced by Family Films.

The story concerns a pastor confronted with the preparation of his Easter Sunday message. While preparing the material he is interrupted by problems of both his family and members of the church. In reality it is a triology of problems; that of his daughter who has fallen in love with an atheist; a war veteran left with both legs paralyzed; a young couple who lost their only child.

In helping the individuals solve their problems he finds inspiration for the core of his message, *eternal life begins now.* It is thrilling to find a film that points out so many vital messages that we need today. For instance in a remonstration from his wife to take it easy, the pastor says, "If I cannot help people, what am I here for? Christ does not change, nor do our needs change. We all are so busy getting somewhere today that we have forgotten where we are going."

The film concludes with a victorious resurrection message that stirs the soul, and climaxes with the Scripture, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

This type of film carries a message deliverable and acceptable 52 weeks in a year. Running time 40 minutes; black and white.

● Historic places of interest in Egypt are captured in the new film *Broken Fragments.* I was intrigued as I followed Dr. Louis Talbot via film on his trip through Egypt visiting the Pyramids, Valley of the Kings and the Temples of Karnak and Luxor. The remains, *broken fragments* of once proud Egypt, are symbols of man's futile search for eternal life without God. Film has been released through the Bible Institute of Los Angeles. Filmed in color; runs 30 minutes.

● Film users all over the United States have hailed the *Mr. Fixit Series* as among the best in films for children. The Moody Bible Institute has released another episode, *Naaman the Leper.*

This time Mr. Fixit tells the Bible story to a little girl, Cherie. Emphasis is placed on the servant girl of Naaman's wife, who had the courage to tell her mistress and master of the power of the God of Israel to heal.

Application to the possibilities of a witness for the Lord Jesus Christ by the children is made. Art work and simple animation are used in telling the Bible story. Runs 15 minutes; color.

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15 minutes; black and white, $5.00

CHOOSE YE THIS DAY

A newly married couple gradually slip away from their former church related life until they are brought to realize what they are missing.

15 minutes; black and white, $5.00

FORSAKING ALL OTHERS

The marriage vows are taken seriously by a young mother who struggles to keep her home together in spite of family problems.

15 minutes; black and white, $5.00

THIS MY SON

A father and his two sons portray the Biblical parable of the prodigal son in modern times and modern dress.

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● **My husband is a minister of a church in a rural community. Recently, a junior choir has been organized. Our Sunday evening service begins at seven o'clock and is concluded by eight. As an encouragement to the children who belong to the choir, would it be desecrating the Lord's Day to gather after church outdoors at a home, play some quiet games, sing songs and perhaps roast some wieners at a fireplace? At first we felt we could not condone it, but on second thought, we felt perhaps we were binding laws upon our young people that were unnecessary and also denying them clean fellowship. What is your judgment?**

The proper keeping of the Lord's Day is a strong testimony to fellow Christians and unbelievers alike. The Scriptures give us the principles of keeping that day but not the details. Therefore we are to determine what is consistent with the Lord's Day and what is not.

It seems to me that a gathering of the junior choir after the Sunday evening service for fellowship and refreshment is entirely in keeping with the spirit of the day. Rather than play games, suggest you have interesting biographical lessons from missionaries and other servants of God or up-to-date illustrations of the Lord's working in the world. Perhaps there could be interesting Bible quizzes, with competition between individuals or teams.

● **When the Bible says, "And almost all things are by the law purged with blood; and without the shedding of blood is no remission" (Heb. 9:22) does it mean the literal blood of Christ was necessary to be shed for the remission of our sins, or does it merely speak of His laying down His life for our sakes? I have heard men say that Lev. 17:11—"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul"—speaks of Christ laying down His life. They say that salvation was purchased for us by Christ simply by the laying down of His life. He could have died by stoning, hanging or strangulation as long as He died. It was not necessary that blood be shed. What do you think?**

It is true that the "blood" is synonymous with the "life," but I do not believe the Scriptures teach that it was only by our Lord giving us His life that redemption was made possible. In Old Testament typology it was the blood of sacrificial animals that made a covering for sin; and in eternity the song will be, "Unto Him that loved us and washed us from our sins in His own blood."

It is my persuasion that our redemption was made possible, not by the blood of the Lord Jesus in His veins, but as it poured out upon that cruel cross. No other form of dying than by crucifixion could have fulfilled Old Testament prophecy.

● **What should our attitude be toward a fellow Christian who is found to be involved in fornication?**

The attitude of the church toward a believer who has fallen into immorality is clearly stated in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The Lord underlined that spiritual principle in His dealing with the woman taken in adultery (John 8:1-11). Only when there is arrogance in sin and contempt for correction should there be the extreme measure of delivering unto Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:1-8).

● **I have been a church member for some 40 years and I am very much afraid that this is all, although I believe that I have fulfilled the scriptural requirements as to the statements found in Acts 16:31 and Rom. 10:13. Acts say, "Believe on the Lord Jesus Christ and thou shalt be saved," but Scripture says that the devils also believe and tremble. I have tried the advice of the Psalmist as found in Ps. 119:11; I have read the entire Bible through some dozen times and have nearly 500 verses of Scripture commited to memory. But, still I do not have peace of heart and mind. I do not believe that I am saved or I would not do some of the things that I do. Frankly, I am at a dead end as to what to do next.**

Almost certainly you have not found peace with God because you have been looking constantly at yourself. We are not the basis of that peace, and neither our health nor our circumstances, and least of all our feelings. "The Lord is our peace" (Eph. 2:14). The Bible says furthermore, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). You have fulfilled your part in believing on the Lord Jesus Christ as your Savior on the authority of Acts 16:31, Rom. 10:9, 10 and 13. Your faith is therefore not in yourself and what you have done, but in the Lord Jesus. He is the Faithful One, who is faithful and just to forgive us our sins. Remember it says, "Thou wilt keep him in perfect peace whose mind is stayed on *thee* because he trusteth in *thee*" (Isa. 26:3). Keep looking to Him who suffers not His faithfulness to fail, and not at yourself.

Readers Service

Waited so Long

I wonder why we waited so long! I mean to start taking advantage of your wonderful Readers' Service department. It certainly is a convenient and advantageous way to obtain information desired, and may we go on record as keenly appreciating the service.

Sungai Dekan via Pontianak — Mrs. E. L. Froschauer
Kalimantan Barat, Indonesia

● *The editors appreciated your comments, Reader Froschauer, but our proofreaders are quite perturbed about your address.*

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Albuquerque, N.M. — H. Paul Holdridge
District Council, Assemblies of God

● *Flattery will get you nowhere, Reader Holdridge; information on Readers' Service products is absolutely free.*

Handy and Easy

I thought I would let you know how handy we found the Readers' Service page. It was easy to look through the lists in several issues and give the several committees in the church addresses on different items they were looking for.

Juda, Wis. — Harold P. Humbert

● *Pastor Humbert, we think that's a good idea, too.*

Process of Education

Thank you for the help your Readers' Service is to those of us in Christian education.

Des Moines, Iowa — Mrs. Lillie Morris

● *It is also helpful to Christians who need to be educated.*

OK From Cree Country

I am very thankful for the Readers' Service in Christian Life. I am a missionary among the Cree Indians here in Alberta and greatly appreciate the valuable service you render. Through your department a missionary may receive much useful information quickly and without the usual hours of searching for addresses and writing numerous letters.

Wapiti, Alberta, Canada — Perry A. Hedger

● *Your address made us feel cool on the outside; and your letter made us feel warm on the inside.*

We Think So, Too

Thank you for the service rendered in the past. Readers' Service is truly wonderful.

Laurel, Miss. — Lt. Walter Cartier
Salvation Army

● *If we'd have said that, we'd be bragging.*

It's Unanimous

I have been a long-time reader of Christian Life and consider your magazine an excellent source of information concerning products and services in Christian work.

Los Angeles, Calif. — Sarah Snead

● *We're glad to say, Miss Snead, that more and more people are agreeing with you.*

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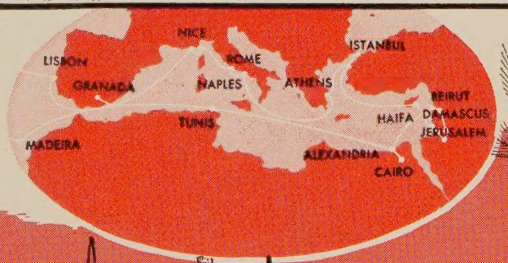

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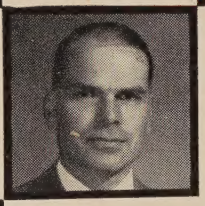

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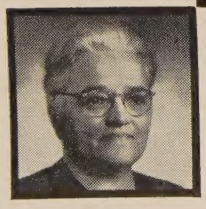

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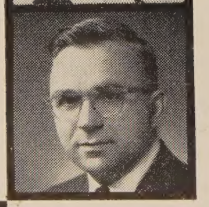

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